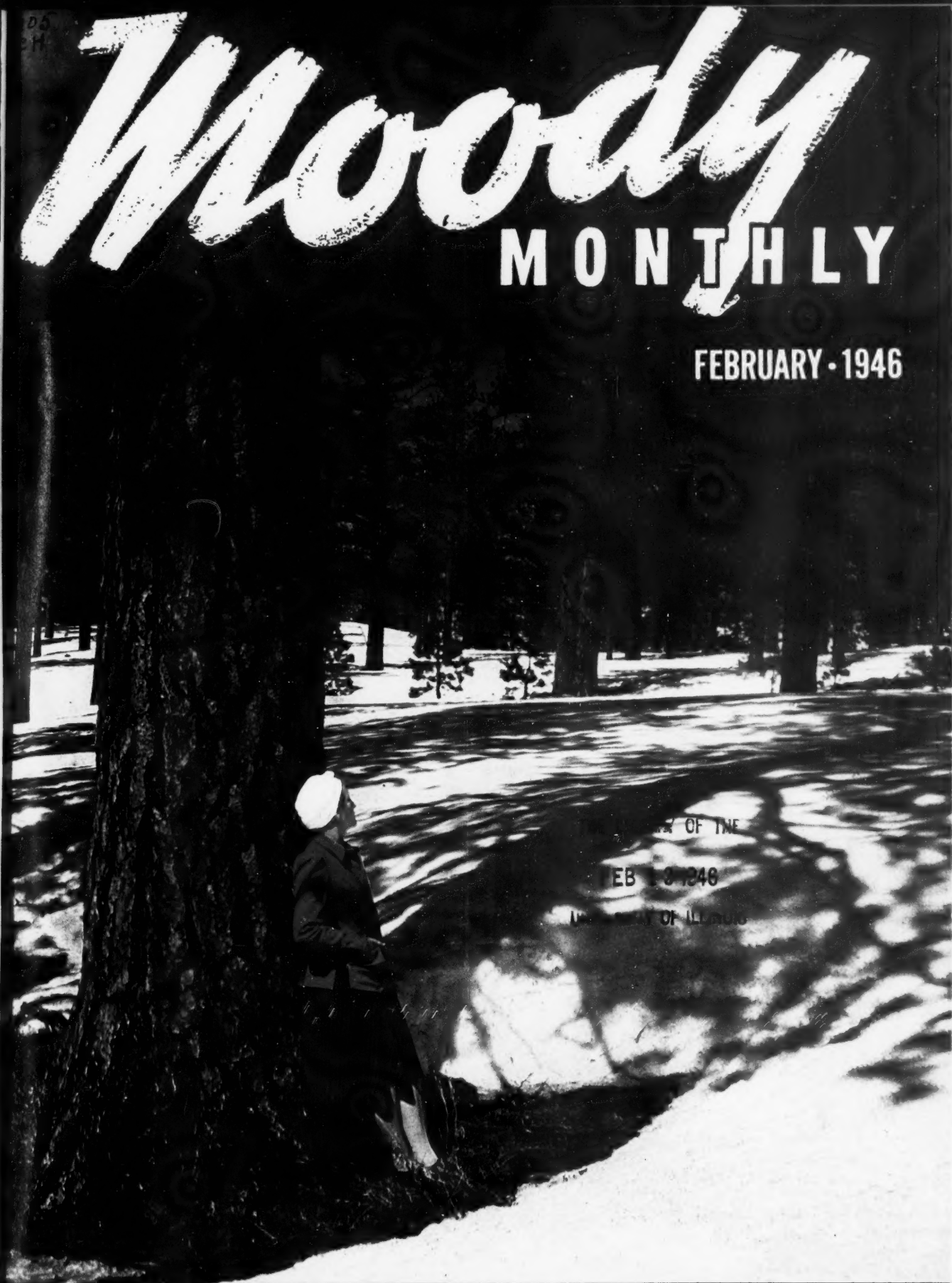


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MONTHLY

FEBRUARY - 1946



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See Page 397 for New Youth Supplement



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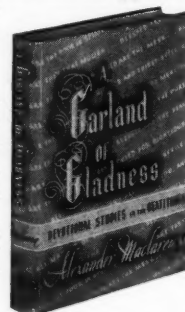
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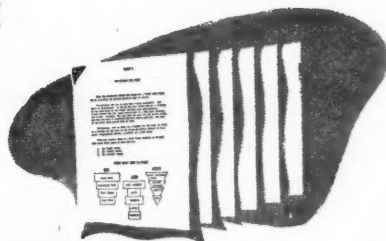
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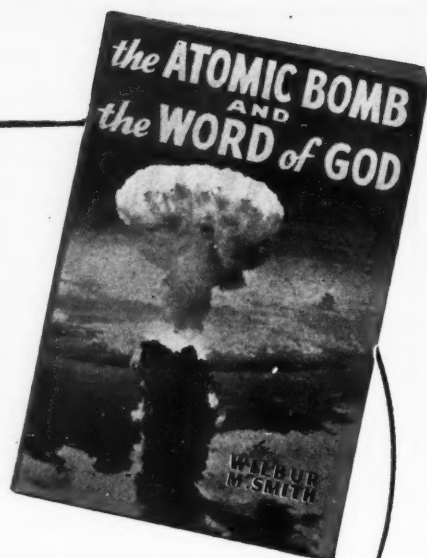


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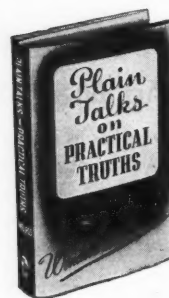
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WILL H. HOUGHTON
Editor

HAROLD L. LUNDQUIST
Associate Editor

Vol. XLVI

FEBRUARY, 1946

No. 6

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This is one of a series of messages telling the story of the Institute ministry

D. L.

Each try to Mood Febru birth space terial years now l

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Editorials

WILL H. HOUGHTON

D. L. Moody

Each year in the February issue we try to carry something concerning D. L. Moody, honored servant of God, because February 5 is the anniversary of his birth. In this issue we give a little extra space to this purpose, believing the material to be appropriate, for just sixty years ago Mr. Moody started the school now known as Moody Bible Institute.

The impact Moody made on the world is evident from many things. Dr. Wilbur M. Smith, great research expert that he is, has dug out an interesting contrast between Robert G. Ingersoll, the infidel, and D. L. Moody, the Christian. These men were contemporaries.

Dr. Smith writes the editor as follows: "In 1933, the centennial year for Robert G. Ingersoll, there wasn't one reference to him in *The Reader's Guide to Periodical Literature*. In Mr. Moody's centennial year, 1937, in the same series, in the volume for that year there were twelve references to Mr. Moody.

"In the *New York Times* index for 1933, I find one reference to Mr. Ingersoll, but in the same index for 1937, there were eighteen references to Mr. Moody. In these items I cannot find any statement that there was a centennial celebration service for Mr. Ingersoll in this country. In 1937, of course, there were many of them for Mr. Moody, both in Great Britain and on this side of the water.

"Regarding books adhering strictly to the *Cumulative Book Index*, 1933-1937, and not attempting to list anything not here recorded, I find that there was one volume issued by Mr. Ingersoll, *Complete Lectures*, and one volume about Mr. Ingersoll, which was probably a small one, retailing at 50 cents. However, I find in that same index volume six titles by Mr. Moody and ten titles about Mr. Moody."

Since writing the above, our attention has been called to an item in "Town Tattler," a column in the *Chicago Herald-American*:

"When General Eisenhower met Governor Green, both men remarked about their identical first names. General Ike asked, 'For whom were you named?'

"I was named for an uncle, Dwight H. Gerber," said the governor. 'And how about you?'

"I was named for Dwight L. Moody, the evangelist," answered Eisenhower . . . 'My mother admired his work and thought it might inspire me to be a leader.'"

Thou Art the Man!

It is much easier to recognize that something is wrong with the world than to acknowledge something is wrong with ourselves. We can see the failures of our statesmen, but we fail to see our own mistakes.

The Chinese have a proverb which placed in English rhyme says,

"If everyone would see
To his own reformation,
How very easily
You might reform a nation."

Perhaps the exhortations to world thinking have caused us to look abroad for our ills. When the matter under consideration is "global," where does our personal responsibility come in?

Every college sophomore knows what is wrong with the world, or thinks he does. The janitor could run your business if he had a chance, even though he isn't doing his own work very well. We all look at the big undertaking with confidence and stumble over the little task.

Confession of national failure will not of itself bring revival. The nation is made up of individuals. We are the nation and its failures are ours. There must be personal confession of sin on the part of those who know Christ and therefore know what sin is.

"If my people which are called by my name," has always been the starting point for revival. History shows how God has worked in revival in other days and demonstrates that He is ready and willing to so work today.

Many of us have been concerned for our nation. We want it to get right with God. But are we sure we are right with Him? Every problem has its solution in the response we make if we respond.

Dr. A. C. Gaebelein

Another great Sequoia among Bible teachers has fallen. Dr. A. C. Gaebelein went to be with the Lord on Christmas Day.

Born in Germany, August 27, 1861, he came to the land of his adoption in 1879. After a period of ministry in Methodist pastorates it became evident that his field of service was to be in Bible teaching, writing and as an editor.

For fifty years, Dr. Gaebelein edited *Our Hope*, and during these years he produced some forty volumes on various Bible books and related themes.

Dr. Gaebelein is the last of a generation of spiritual giants which included such names as Scofield, Brooks, Gordon, Gray, Pierson and Moorehead. We are afraid that in every realm the work of today is being done by little men. May God improve the quality of orthodox leadership and give us a new generation of men steeped in the Scriptures.

Our sympathy goes out to the three sons who are left to mourn their loss, Arno, Jr., Paul and Frank. The latter is a Christian leader in his own right and is president of Stony Brook School for Boys, Stony Brook, L.I., N.Y.

By Way of Report

Many of our readers will be interested in a brief summary of what the Colportage Division of Moody Bible Institute was able, by God's grace, to do for war service personnel. There were printed and freely distributed, mostly through chaplains, the following amounts. This mentions just a few of many items, booklets, tracts, etc.

<i>Can a Soldier Be a Christian?</i>	1,059,430
<i>For Distinguished Service</i>	1,634,046
<i>Four Things God Wants</i>	
<i>You to Know</i>	4,424,982
<i>Good News for Everyone</i>	650,304
<i>Serviceman, Where Are You Going?</i>	911,100
<i>Way of Life</i>	1,482,500
<i>What's the Harm in Gambling?</i>	855,279
<i>Why Keep Pure and How?</i>	863,025
<i>Calendar (with Four Things God Wants You to Know)</i>	3,155,000

Here is a recent letter, since the war's end, which is quite typical of many. Do not stop praying for this work. There are millions still in uniform and many thousands in hospitals.

"I truly appreciate the three boxes of Testaments, gospel books and tracts which came yesterday. My fine pilots and other men deeply appreciate these. They do want to hear and read the Word.

"I am deep in the heart of Germany at this large air base. I wish you could drop into a service and see and hear my men. Your heart would thrill, I am sure, as mine does. I have five services on Sunday. Last month there were 167 conversions!

"I try to preach somewhere every day and night. Men want to hear God's Word. I have given out 57,000 Testaments since coming into the air service four years ago, and am trying to get a Testament into the hands of every man, and they are reading them. I recently found a sad thing. Somebody had stored away a number of boxes of Bibles, Testaments, gospel books, etc. I asked for them, and my men distributed them to the other units.

"God bless you, brethren. I deeply ap-

preciate your prayers.

"S. L. C., Chaplain"

Needed! More Compassion

Former President Herbert Hoover was quoted in the press as saying, "I could deplore the decrease of compassion which distinguishes Christianity."

Probably most careful observers of the trend in Christian circles would agree with Mr. Hoover. We need a revival of compassion.

In many quarters the need is for a revival of the Christian faith. In the circle of those who have held to the faith there is need of a revival of Christian love.

Mr. Hoover no doubt referred to the lack of concern for the suffering millions of Europe displayed by the selfish professing Christians of America. We need to be rebuked concerning our indifference in this realm.

But we think of other places where this lack of compassion is evident—in the spirit of criticism which has dug a chasm between various groups holding to the faith; in the spirit of dissension fostered by some who are merely trying to feather their own nests.

"Do you know the world is dying for a little bit of love?" is the question of an old hymn. Yes, while we are criticizing each other and seeking to hinder some other's testimony, some in the world are dying, unloved and lost.

Oh, that more of us would pray, really pray, in some such words as these:

*Love this world through me, Lord,
This world of broken men;
Thou didst love through death, Lord,
O love in me again;
Souls are in despair, Lord,
O make me know and care;
When my life they see,
May they behold Thee;
O love the world through me, through me,
O love the world through me.*

Wisdom from the Past

It is this absence of anything like an attempt to produce unusual impressions which reveals a soul possessed with a sense of the majesty and power of truth. Depend upon it, in the degree in which any man becomes really great, he becomes also simple.—Canon Liddon.

But when once this inner unity of God's Word has been revealed to us, when our eye has learned to recognize not merely the marks and signs of a higher wisdom, guiding and inspiring each several part, but also the relations of each part to the whole; when it has risen up before us, not as aggregated from without, but as unfolded from within, and in obedience to an inner law, then we shall feel that, however accidental may appear the circumstances of its growth, yet this accident which seemed to accompany its production, and to preside in the calling out of the especial books which we possess, and no other, was no more than the accident which God is ever weaving into the woof of His providence, and not merely weaving into it, but which is the staple out of which its

whole web is woven—R. C. Trench, in *The Hulsean Lectures*.

But you ask, Is not dogma (revelation), as a matter of fact, a restraint upon thought? Unquestionably. But your question implies a notion of liberty which is impossible. Surely a being is free when he moves without difficulty in the sphere which is assigned to him by his natural constitution . . . Certainly the physical world does not teach us that obedience to law is fatal to freedom. The plants and animals around us are subject to stern and unchanging laws; yet their obedience to these laws is compatible with the utmost variety of growth, form, color, individuality, habit.—Liddon.

So shalt thou have a new name upon thee (Isa. 62:6); a new spirit with thee (Ezek. 36:27); a new alliance (Eph. 2:14); new attendance (Ps. 91:11); new work, new wages (Isa. 62:11); a new commandment (I John 2:8); a new covenant (Jer. 31:33); a new way to heaven (Heb. 10:20); and a new mansion in heaven (John 14:2).—John Trapp.

Wake Up, Christians!

No, we are not interested in the sale of a book, but we believe the times demand a very wide sale and use of Dr. Wilbur M. Smith's epochal book, *Therefore Stand*.

Let the smug denominationalist read this and lose his smugness:

"We have come to the time in American Protestantism when ecclesiastics are not even rebuked for the denial of any of the great fundamentals of the faith, but are allowed to keep their professorial chairs, and their pulpits, even though they have long ago abandoned the Christian faith. But let a man stand up and say anything in criticism of denominational boards, of some theological seminary, or of some skeptical professor, and at once he is pounced upon, and often excommunicated. This is a tragic hour, when loyalty to a church is placed above loyalty to the Lord Jesus Christ. We need to be awakened to the conditions that are now prevailing in our land, and to be moved to do something about them" (Preface, p. xiii).

But let the young people in university and seminary read the following and get busy:

"The author believes that now, more than ever, the facts of life, the facts of history, and the facts of science are not on the side of agnosticism and atheism, but on the side of Christian truth, and that our faith is definitely not contradicted by facts, but is opposed only by the theories of men, whether they be theories of philosophy, psychology, and sociology, or the hypotheses of science. Young men today are selling their souls (and minds) too cheaply in forfeiting their holy, God-given privilege of independent thinking, and are too quickly and willingly yielding their minds to, and framing the deeper convictions of life from, the teachings of skeptical professors, and the rationalistic assertions of many of our leaders of thought, such as Bertrand Russell, John Dewey, H. G.

Wells, Julian Huxley, etc. If this volume shall but arouse some young men to the reinvestigation of the facts of the Christian faith, a faith which they have been told can no longer be reasonably held; if this volume shall prove an incentive for men to emancipate themselves from the paralyzing consequences of the deceiving and faith-destroying spirit of our age, the author will be abundantly satisfied" (Preface, p. xi).

Every Christian should rouse from his sleep long enough to read this volume, and if he can then go back to sleep he is overcome by the sleep of death. The glory and honor of Christ are at stake in the fight now on, and Dr. Smith has furnished new weapons for the fray.

"If You Must Smoke"

Under the above caption, *Science Digest* recently carried an article which was a condensed chapter from a book, *Invitation to Health*, by Harry J. Johnson, M. D.

During the war the cigarette and tobacco companies have held high carnival. They have been allowed to enslave thousands of G. I. Joes and Janes who, until they entered the service, had never touched a cigarette.

Now that war is over and the "sacred cow" of free cigarettes for servicemen is no longer sacred, it is time to face things as they are. The following article will help bring the facts to light. We quote from the article mentioned above:

"In a study of two thousand smokers and nonsmokers by the Life Extension examiners, some interesting observations were made.

"Smokers complained of cough 300 per cent more often than nonsmokers. Smokers complained of irritation of the nose and throat 167 per cent more often than nonsmokers. Smokers complained of palpitation 50 per cent more often than nonsmokers. Smokers complained of pain over the heart 73 per cent more often than nonsmokers. Smokers complained of shortness of breath 140 per cent more often than nonsmokers. Smokers complained of heartburn 100 per cent more often than nonsmokers. Smokers complained of excessive gas 62 per cent more often than nonsmokers. Smokers complained of nervousness 76 per cent more often than nonsmokers.

"From these figures it is evident that smoking is the cause of much suffering and that it does influence health . . .

"Many people believe that smoking facilitates relaxation and helps them overcome nervousness. Nothing could be farther from the actual truth. Smoking causes a stimulation, not a relaxation."

And here are a few paragraphs from that hard-hitting columnist, Westbrook Pegler (*Chicago Herald-American*):

"Smokers, by the way, are, as a class, the most inconsiderate of all human beings, indulging their vice to the distress of those who do not smoke in all manner of places where, by good manners, smoking should be forbidden . . .

"They smoke in railroad cars sitting right under 'No Smoking' signs to the distress of scores of others and ignoring

[Continued on page 357]



Lincoln statue, facing Westminster Abbey, London, England

THE OTHER DAY, AS I passed the statue of Abraham Lincoln here in London, I was reminded that April 14 will be the eightieth anniversary of that fateful day when he was struck down in the very hour of his triumph.

I think I speak the mind of most of my fellow countrymen when I say that it is in every way fitting that his statue should stand opposite Westminster Abbey, that ancient shrine where for centuries our kings have been crowned, and where so many of our greatest men are buried.

Lord Charnwood, who has written the best biography of Lincoln that has appeared on this side, says that the British people, by a just instinct, have ranked him with the greatest of our race. The abiding influence of your great President cannot be nationalized; it is the heritage of all who love justice and freedom.

Lincoln has long since been one of my heroes. Toward George Washington I entertain feelings of respectful admira-

tion; but "Father Abraham" kindles a fire in my bones. I feel an affection for his memory akin to that which I have for the memory of D. L. Moody. My attitude might be expressed in words which C. H. Spurgeon used about another famous statesman, W. E. Gladstone (who, incidentally, was born in the same year as Lincoln): "We believe in no man's infallibility, but it is restful to be sure of one man's integrity." I am convinced that the massive strength of the man who preserved the Union sprang from his integrity, no less than from his tender humanity and Christian charity.

LINCOLN AND MOODY! I am not surprised that Dr. Theodore L. Cuyler bracketed those names. No doubt there are readers of the MOODY MONTHLY who recall the eloquent comparison, uttered at a great memorial service for Mr. Moody in New York. But as it may be new to the younger generation, I venture to give it:

ABRAHAM LINCOLN

Our Hero, Too!

By Rev. Charles T. Cook

"If I were called on to name the two most typical Americans of the century—men who have risen from obscurity to world-wide renown—the one a brilliant statesman and the other a model preacher—I should not hesitate to name Abraham Lincoln and Dwight L. Moody.

"When a nation's life is to be preserved and its liberties maintained, Almighty God calls a poor boy from a log cabin in Kentucky; cradles him in the school of hardship and gives him the Great West for his only university; and then anoints him to lead us through a sea of blood to the Canaan of freedom.

"In like manner, God called the humble farmer boy from the banks of the Connecticut, gave him as his education only one Book, the Book which schooled him with the spirit of Jesus Christ, and then sent him out as a herald of salvation.

"Moody and Lincoln were alike in the gift of remarkable common sense. Neither one of them ever committed a serious mistake. They were alike in being masters of simple, strong, Anglo-Saxon speech, the language of the Bible and of Bunyan, the language of the plain people. Lincoln's heart gushed out in sympathy to all sorts and conditions of men and made him the best loved man in

[Continued on page 380]



February, 1946

True greatness knows no boundaries



335



Again

MOODY



My Conversion

By JOHN R. CLEMENTS

IT WAS CHRISTMASTIME in 1886. I was eighteen years old. D. L. Moody was conducting a series of evangelistic meetings in Binghamton, N.Y. His song leader was D. B. Towner.

Six months before, I had come from my country home a hundred miles away to take a clerkship in a wholesale grocery, the proprietor of which was a pronounced Christian gentleman, wealthy and sincere.

During the Moody campaign, a half hour before closing time each night I always received a personal invitation from this gentleman to "go and hear Mr. Moody tonight." I was not a professing Christian, though a Sunday school boy always, back home. I heard Mr. Moody with much interest, but I was not materially moved.

It was the night before the one on which the campaign would close. I sat in the rear gallery in direct line facing Mr.

Moody as he preached. Half through his sermon he said, as if addressing me, "Young man, if coming to Christ for you is a cross, put your shoulder under it and carry it forward as you come to Him. Do not try to creep under it; do not try to climb over it; do not try to go around it. He says, 'Take up thy cross, and follow me.' Take it up! Just take it up! There is no other way."

That paragraph of Mr. Moody's sermon haunted me all that night. I did not sleep much. The next day I went to the Sunday morning service where Mr. Moody preached. When he gave the altar call I went forward.

I became a professing Christian nearly sixty years ago, and in just as simple a way as that. Never a regret lies between then and now.

Mr. Clements is postmaster at Bible School Park, N.Y. He is the author of the song, "No Night There," and many other gospel hymns.

When Chicago Was Young

By HERMA CLARK

Letters from Martha Freeman Esmond, Chicago, to her friend Julia Boyd, New York, April 1, 1897

DEAR JULIA: In this Lenten season I was glad to have a chance to attend one of the great meetings that D. L. Moody is holding in the Auditorium. It seems strange that this awkward, unassuming, elderly man can attract such crowds. The Auditorium holds five thousand people and every seat was filled, with thousands on the outside clamoring to get in and being restrained by police.

I had come early with Mrs. John V. Farwell and Mrs. William

Blair. Mrs. Farwell's husband has been one of Mr. Moody's staunchest supporters and Mrs. Farwell is equally interested in his work. The Blairs, too, are among the evangelist's friends and always support his meetings.

What a long way this ex-shoe salesman has come since he began his work in Chicago, gathering in neglected children to his Sunday school and teaching them! In those early days he considered himself only an organizer of services, not a speaker, but one day the young theological student who was to have made the address failed to come and Mr. Moody took

his place. After that they never wanted any other speaker. His grammar isn't always perfect, but his earnestness outweighs all his faults as an orator.

He uses object lessons to point his remarks and this morning he brought cups, saucers and glasses, and placed them on the pulpit. He spread these out and then had a pitcher of water brought and set near them. The water represented the Holy Spirit; the cups, the souls of men. The great crowd watched his every movement and he manipulated the throng as if he had been an organist at the keyboard of an organ.

He had placed a quartet of singers in the top gallery and they led the people in the balconies in the singing, while those of us who sat in main floor seats were led by a chorus of seven hundred on the stage. Professor Towner directed this chorus.

When he was well along in his sermon, Mr. Moody seized a tumbler, showing that it was empty. He filled it with water, denoting a soul filled with God's Spirit. He picked up a tiny after-dinner cup, filled it with water, and asked if that could satisfy the thirst of a strong man. At last he showed and filled a great cup, so large that it seemed made for a giant, and talked about the need for grace such as this exemplified.

It seemed childish, simple, as I write it, yet I wouldn't have missed seeing this master of crowds have his way with that great throng today. He looked like a great, good-natured bear as he spoke.

At one point in his sermon he said: "I don't expect to die. If you take up your newspaper some day and read that D. L. Moody is dead, don't believe it." And he went on to speak of

the life beyond.

In the silence that followed his words you could hear the sobs of women when he asked, "Mother, where is your boy today?" and many mothers rose to ask prayers for wayward sons. At all his meetings he takes offerings for the work done by Moody Institute among prisoners, where this group has been remarkably successful.

In seeking a reason for his popularity among nonreligious men one concludes that it is his utter sincerity that wins their esteem. He is as honest as the day is long, and I know of one family to whom he returned money left him by will. He said the father of this family should not have left him so much, and he returned to the widow and daughter a good portion of the inheritance.

As he closed the meeting he thanked the newspapers for their help and the policemen who had guarded the doors. "There'll be many of them in heaven," shouted someone and Mr. Moody said, "Yes."

Now I must say good night.

Your loving

MARTHA FREEMAN ESMOND

Footnote: Dwight L. Moody (1837-1899), greatest of modern evangelists, was president of the Y.M.C.A. in 1865. Joined by Ira D. Sankey in 1870, he toured England, Scotland and the United States; founded academies at Northfield, Mass., and Chicago for lay preachers.

Reprinted from the *Chicago Tribune*, March 25, 1945. Used by permission.

How to Reach the Masses

MR. MOODY HAS ESTABLISHED A SCHOOL in Chicago for the training of students for Christian work in the great cities. He has buildings already which cost \$100,000. He outlined to a Boston *Herald* reporter his general plan.

"We want," he says, "to reach the men and women in our cities. Three-fourths of the people in these large places do not go to church. We must have a different class of men and women from what we have now if we are going to reach these people."

"Our theological seminaries are training preachers for the intellectual classes of the community, but that training dis-

qualifies them for reaching the mechanics and the other classes who make up most of the population of our large cities. We must have a different class of workers to reach the people, than the graduates of our theological seminaries. I do not propose to teach Latin, etc., in this new institution in Chicago, but to give the students a thorough knowledge of the Bible.

"We want men of business training, men who understand the book of human nature, men who know what the people need and how to reach them. You take a man who has gone to a fitting school for several years, then four years to college, and then three years to a theological seminary, and he comes out with as little knowledge of human [Continued on page 387]

State Street, Chicago, today. Acme photo



THERE ARE TWO OUTLOOKS on life and they face in opposite directions. One is the newspaper outlook; the other is the Bible outlook.

Most people begin the day by reading the newspaper instead of the Bible; at night when they come home from work they buy another paper, and end the day as they began it. Such lives, feeding on the sordid details of human passion and prejudice, which are "like the troubled sea when it cannot rest, whose waters cast up mire and dirt," are full of anxiety and frustration; whereas from the scriptural outlook on life, passing events are but the shadow cast by the moving hand of God, for the life which overcomes the world is that which shares the victory of the cross of Christ.

Recent events serve to illustrate the vital distinction between these two outlooks on life. A few months ago the world was confidently drawing up plans for a "just and durable peace" to follow the war, when its blueprint for the world of tomorrow was suddenly destroyed by the bomb that fell on Hiroshima. Since that eventful day, no more has been heard of the four freedoms, certainly not of freedom from fear, for the world is obsessed with the problem of how to escape total annihilation!

But those whose minds are enlightened by the inspired Word are immune to "atomic ague," for these world-shaking events have long been foretold in the prophetic scriptures, and that which is now taking place is the revelation of mysteries hitherto hidden from them. They are not stirred with fear, but with hope and confidence, for they stand not on the shaky platform of human impotence, but on the solid foundation of what Gladstone called "the impregnable Rock of Holy Scripture."

In one of these prophecies now verified by the news of the day, God said, "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receive a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb. 12:26-29). Here, as in all prophetic scripture, the heart of the prophecy is a promise; a source of hope and not of fear. The assurance that whatever catastrophe overtakes the world, we possess a "kingdom that cannot be moved," gives us confidence to exclaim with David, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. 46:2).

Certainly no one would look to the apostle Peter, an unlearned fisherman, for a description of the atomic bomb! Yet of all the millions of words that have been written about it since it fell, none has given a clearer or more adequate account of what it portends for the future than Peter. This, of course, is one of the innumerable internal evidences of divine

Dr. Slocum is a consulting engineer and an honorary life member of the American Society of Naval Engineers.

While We Watch for the Sunrise

By Stephen E. Slocum, Ph.D.

inspiration, everywhere met in the Scripture.

Today in the light of current events we understand more clearly the mystery which the Holy Spirit revealed by the hand of Peter when he wrote, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (II Pet. 3:10-12).

Peter was no scientist; even the most learned men of his day knew only four elements—earth, air, fire and water. Yet he used here the one word which modern science applies to the ninety-two known substances from hydrogen at one end of the scale to uranium at the other; and no more graphic and accurate account of atomic destruction has yet been given than Peter's seven short words: "The elements shall melt with fervent heat." Here, too, promise is coupled with prophecy, for this coming day of wrath

for the world is one which those who are in Christ are "looking for and hasting unto" as the day of Christ's return.

THIS IS THE BLESSED HOPE with which the Christian scans the news of the day, for the signs of the times are those which Jesus foretold should precede His return. "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." The word "sea" in Scripture always signifies the nations, and all the clamor and confusion that floods the world today is here described in six short words: "the sea and the waves roaring." To the Christian these are joyful signs, for Jesus said, "Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28).

There is another sign of the immanence of Christ's return in the fact that the end of the war has greatly widened the missionary horizon, for Jesus said, "The gospel must first be published among all na-

Moody Monthly

Faith meets and overcomes fear

tions." America has emerged from the war foremost among nations, and because we are nominally a Christian nation, the world looks to us today for Christian leadership. This has opened the way for completion of the task which Jesus laid upon His disciples in every age when He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

This is not something which can be accomplished by wholesale methods, for Christianity is not an external appliance like Romanism, but life by the Son. It cannot be accomplished by enacting the Sermon on the Mount into a charter of human relations, even if that were possible. Neither can it be accomplished by Christian education, for Christianity is not one of the world's great religions, but the power of an endless life. Neither did Jesus intrust this commission to the Church, as that word is understood today, for there is no such word in the original Greek of the New Testament. The word translated church is always *ekklesia*, which means, called out. When Jesus said of Peter's confession of faith, "Upon this rock I will build my *ekklesia*," He did not refer to the visible Church, but to the invisible assembly of those whom God has called out from the world through spiritual rebirth. No one can

join this Church; its members are born into it.

It is this invisible Church, called out to become the Bride of Christ, that Jesus commissioned to preach the gospel to "every kindred, and tongue, and people, and nation." For when Jesus looked out over the fields white to the harvest, He said to His disciples, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Therefore missionaries cannot be sent by men, but must be called by God. Here also it is revealed that God requires our prayers as a channel through which He can effect His purpose in the world. Therefore the burden of being faithful in prayer for missions rests on every Christian.

Because salvation is the work of the Holy Spirit, the dominant quality of those whom God calls to the mission field is faith. The two outstanding examples of such faith are Abraham in the Old Testament, and Paul in the New Testament. Abraham was called out personally by God. He had ears to hear the call and faith to obey its summons; therefore "by faith . . . he went out, not knowing whither he went," and "sojourned in the land of promise, as in a strange country." Because he accepted no material reward, not even a thread or a shoestring (Gen. 14:23), but coveted only spiritual blessings, God said to him, "Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1). This is the inspired pattern of faith missions in every age, for "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

Paul likewise was called out personally by God, and his instant response was, "Lord, what wilt thou have me to do?" As said of Abraham, *by faith* Paul went out, not knowing whither he went, "sent forth by the Holy Ghost" (Acts 13:4), to spread the gospel throughout the then known world. Like a warrior bearing the scars of victory, he bore about in his body the marks of the Lord Jesus (Gal. 6:17), and the only reward he asked was that he might "fill up that which is behind of the afflictions of Christ" (Col. 1:24). It is this selfsame pattern of the crucified life that is found on the mission fields of the world today.

GOD MAGNIFIES HIS POWER by using small means to perform great tasks. In Elijah's day, God revealed to the prophet that there were only seven thousand in Israel that had not bowed the knee to Baal. It was less than 1 per cent of those who professed to be loyal to God, the church members of their day. Yet God had respect to this small remnant, for they were the salt by which His covenant people were preserved.

By faith Gideon went forth at God's command to war against the Midianites, who were "like grasshoppers for multitude," with a small force of only thirty-two thousand men. Yet to magnify His power, God sifted down this little band to three hundred men, less than 1 per cent of the original force. Moreover, the weapons of their warfare were not carnal, for they were armed only with earthen vessels containing lighted lamps, and they

triumphed gloriously, not by force of arms, but by the power of the light which shone out when the vessels were broken.

This incident is more than a miracle; it is also a parable of how spiritual victories are won, for the object lessons of the Old Testament are illuminated by spiritual interpretations in the New Testament. The spiritual counterpart of the earthen vessels containing lamps is revealed by Paul when he says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:6, 7).

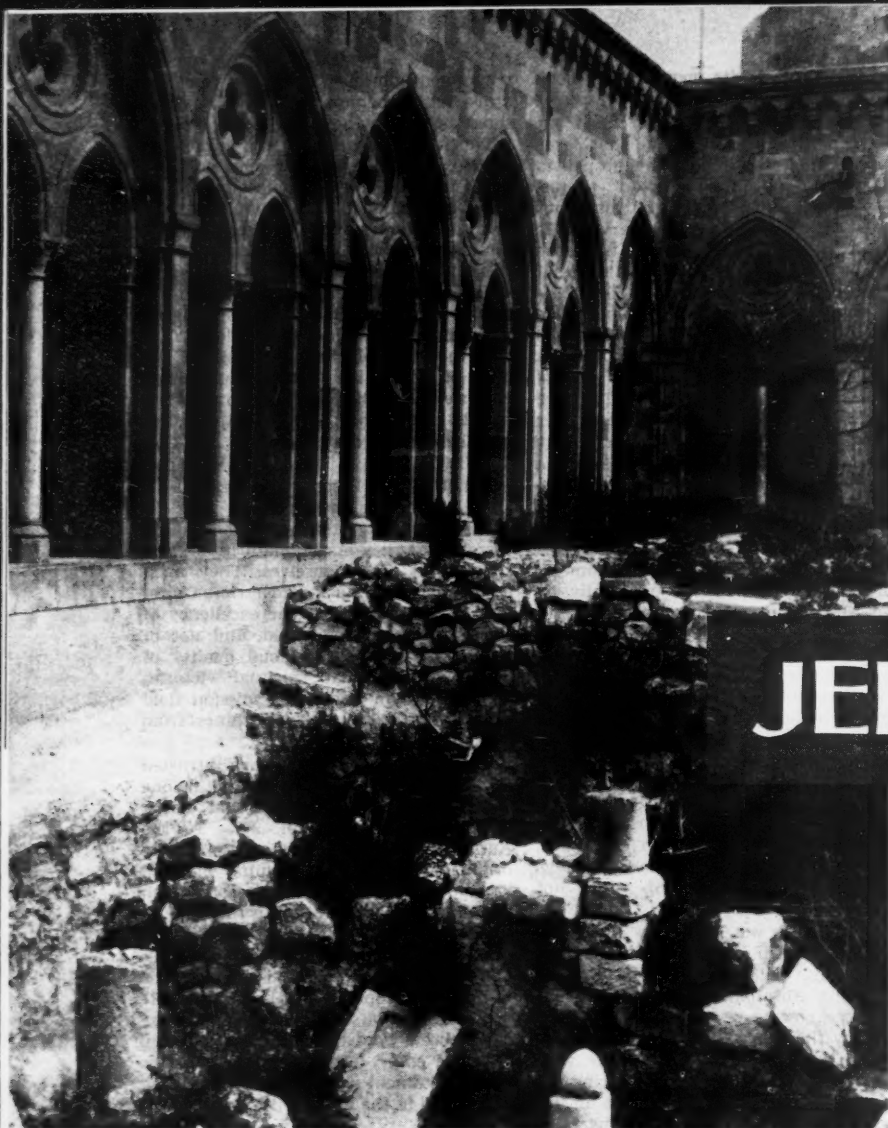
Christ is the light; those indwelt by Him are the earthen vessels. But the light is not intrusted to these earthen vessels that they may remain intact and conserve it for themselves. They must be broken like Paul in order that Christ may be glorified, "that the excellency of the power may be of God, and not of us." It is by this sacrificial quality of broken vessels that spiritual victories alone are won, and every mission field is won by the light which shines from broken vessels.

The fullness of the treasure intrusted to our earthen vessels is revealed in one word by Paul when he says that Christ "emptied" Himself (Phil. 2:7). In the Authorized Version the translation of the original Greek word meaning emptied is, made himself of no reputation, which obscures its real meaning. In the original Greek it is a single word meaning to make empty, as when a glass of water is poured out. The meaning is the same as in Isaiah's prophecy of Christ, that He "poured out his soul unto death," where the Hebrew word has the same meaning of make empty (Isa. 53:12). The entire New Testament takes on new meaning when read in the light of this word "emptied."

Christ emptied Himself of His infinite riches. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). From the throne of His glory at the right hand of the Father, He came down to be born in a cattle stall and walk the earth as the poorest of men. In His own world, created by the word of His power, He had no place to lay His head but the sod; for "in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives" (Luke 21:37). John felt the loneliness of the homeless Christ more keenly than Luke, for he wrote that when the crowd dispersed, "every man went unto his own house. Jesus went unto the mount of Olives" (John 7:53; 8:1). These two verses belong together and became separated when the Bible was divided into chapter and verse, after the invention of printing.

This only partly reveals the depth of His grace, for Christ emptied Himself of His righteousness to bestow it upon His own. "He hath made him to be sin for us, who knew no sin; that we might be made

[Continued on page 338]



An ancient church in Jerusalem. Gendreau photo.

*The Army
said it--
so did God!*



JERUSALEM'S

By Chaplain Hugh M. Miller, USNR

And the Lord said unto him, This is the land . . . but thou shalt not go over thither.—Deuteronomy 34:4.

THIS TOPIC is a strange fact! The Holy City is out of bounds to all American servicemen. One can feel the strange tenseness throughout the eastern end of the Mediterranean these days, a tenseness which does not find its way into the public print. The reasons for it, seemingly, must remain veiled by the strange workings of nations whose distant decisions affect the homes of many men. Still, the tragic fact remains that when American soldiers and sailors find themselves within a few hours of the land of the birth and life of the Saviour, the "out of bounds" sign is prominently displayed.

This sermon was preached by Chaplain Miller on board the *USS General A. W. Greely* as she passed through the Red Sea recently, engaged in the task of returning weary troops from the Far East.

played. That's the way I found it myself.

As I traveled on down the hot way of the Red Sea, this startling fact of present political action began to translate itself into the realm of the spiritual. It occurred to me that the Holy City and the Holy Land have often been out of bounds. Yes, spiritually it has been and is out of bounds to much of humanity, to millions of souls throughout the world. What have been the reasons? The accounts from the Bible provide these answers.

MEN AND WOMEN REFUSED TO FOLLOW GOD. About thirty-five hundred years ago the children of Israel were in bondage in Egypt. Some people cannot stand slavery. This is invariably true among those who have known the Lord. Thus, the Israelites longed to return to the Holy Land, the land of promise. Under Moses, through whom God made Himself known as their leader, they

crossed the Red Sea and came into the wilderness, barren, bleak, dry, and very hot.

There their record was not good. They wanted the short route into Canaan, though purposely God would take them the longer way and not through the land of the strong Philistines. They wanted to marry en route among the wandering tribes they met, though God wanted to bring them home pure and strong. They wanted ease and gods they could touch, though God would train and teach and harden the people through sacrifice. They wanted compromise, though God demanded that "Him only should they serve." They would go their way, they would make their own leader; they were a stiffnecked people.

To all but two of these people, Jerusalem was out of bounds. God raised up a new generation whom He allowed to enter the land of promise, men and women who knew the Lord and followed Him only.

Permission to enter a city or area is a privilege and not a right to men in the service. You carry identification and a pass indicating that the one in command has granted that privilege, often because of the manner in which you have served and followed.

Likewise, the Almighty is careful of those who may enter the Holy City of God. It requires following the Leader. To find its gates you must go God's way all the way. There is no short cut, there is no easy way, there is no compromise. God Himself, through Christ, validated all of the passes. To all others it is out of bounds.

THE HOLY CITY IS TOO FAR
Moody Monthly

AWAY. Crossing the Red Sea and striking out on their own, the children of Israel showed great drive—for a few days and weeks. They worked their way down the harsh Sinaitic peninsula. Here their leader, Moses, lost himself with God in the strange mountain fastness, leaving them for several weeks.

While he was gone they began to talk—still a habit among idle people. As they waited they murmured, "He won't come back. Here we are far from Canaan, far from Egypt, hungry, lonely, deserted."

Night and day their faces dropped with despair. Still such surroundings seem surely to produce leaders of some kind. So there arose one in Israel that day. His proposition was that their salvation was within themselves and at hand. They would make God come to them; they would make God.

It was under this spell that the people acted. They removed earrings, heavy

increased through this decision. Once the leader of God's chosen people took the place of God before these people, at a time when water was brought to a parched land. Thus God Himself patrolled the limits of Canaan as Moses came to the borders of the land in the heights of Nebo. Moses looked into the land. It was enough.

Through all of time, from that scene and to this very moment, God's justice has been felt when the law has been broken. It has not mattered whether the person was Moses claiming the power of God, or a student carelessly mixing two unknown substances, or an engineer miscalculating the tide swirling around a bridge pier, or an oriental farmer using over and over the same bit of soil year after year, or a lonely serviceman tempted to sexual laxity—God acts in justice when any of His laws are broken. And to those who break them, Jerusalem is

placed out of bounds, only the righteous may enter.

That is a hopeless situation, then. Since "all have sinned, and come short of the glory of God," Jerusalem must always be out of bounds. Insofar as God's justice is concerned, that is true. But insofar as God's mercy is concerned, there is always reason to hope. Truly, a God of justice; truly, a God of mercy! But God's justice is so great and firm that He required His Son to pay the price, with His life, for the laws which men break. God's mercy is so great that He allowed His Son to so suffer. Only then could justice conquer.

But the final act of God's justice is to require that you understand His Son's sacrifice and so understanding, accept it for your own. There is no greater mercy displayed than in this requirement of God's justice. Then, and only then, is the restriction lifted from the Holy City.

Ms Out of Bounds

silver bracelets, fine gold finger and toe rings, and cast all into the cauldron of molten metal. From this of their hands they made with their hands their own god—the golden calf. Here, right in their midst, and at hand, stood their salvation. Canaan was too far away. And, to these people, forever, the Holy City was placed out of bounds.

It is not a new experience for men to be banned from the heavenly city for this same reason. They cannot see eternity. It is too far off. But they can see the things of their own hands, their own golden calf, molded out of the things of life they call riches. They see pleasure, wealth, power and success, but they cannot see the law of God or God in His heaven. Because of the distance in space and time to the Holy City they take that which is at hand in its place.

A man must look up and out to see where he is going; looking around merely tells where he is. Look to the smoking mountain, the boiling, bursting day in which you live. God is working in this day. The things you make with your hands pass away, but the trail, though marked with the sufferings of many peoples, leading through many wildernesses, following the hand of the Almighty, leads surely to the Holy City, far distant though it be.

GOD'S LAW DEMANDS JUSTICE. American servicemen may take some solace. The land of Canaan was out of bounds to Moses, too. Harsh fact, but true and right, it stands through the humming hours of eternity, a testimony to the justice of the Lord God.

The heart of Moses was often heavy, but the glory of the Almighty was forever



Spiritual Maturity in Christ

IT IS A FACT of Scripture that the Christian is a child of God by birth and by adoption. Because he is born into the family of God he possesses the family likeness. The second birth is heavenly in its origin and produces a new life principle. Old things are passed away and all things are become new. As we receive a new nature as a result of regeneration, we receive a new position as a result of our adoption into the family of God.

Paul chooses a common illustration to point out this distinction between birth

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Mr. Pfeiffer is pastor of Fifth Reformed Presbyterian Church, Philadelphia, Pa.

By Rev. Charles F. Pfeiffer



and adoption. He thinks of a rich Roman household into which a baby has been born. That baby possesses the nature of his wealthy parents, but he is not living on the same plane. "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the father" (Gal. 4:1, 2). Although born into the most wealthy family in Rome, this heir must be actually subject to the slaves who act as his governors and tutors.

Many educated Greeks became slaves to the wealthy Romans after Rome conquered Greece. Frequently they would occupy this very position as instructors and guardians of the children in the household.

Even today the heir, during his period of immaturity, must be subject to those placed over him by his parents. He is born into the family, but has not yet received all the privileges of adult sons.

Our author hastens on to his spiritual application: "Even so we, when we were children, were in bondage under the elements of the world" (v. 3). Just as the Roman lad went through a period of immaturity before his "adoption" (literally "son-placing") so says the apostle Paul, the entire human race passed through a period of spiritual immaturity.

The patriarchs of old were the children of God just as really as the Christian who, during this age of grace, is born again. They were in the family of God, but they did not yet possess the full revelation of God. "At sundry times and in divers manners," God had spoken to the fathers by the prophets, but God's final and perfect revelation was in His Son (cf. Heb. 1:1, 2). Until He came there was of necessity a state of incompleteness as far as divine revelation was concerned. Prophecies and types were present in abundance, but these demanded fulfillment in the person of the antitype before maturity could be realized.

is one of liberty from the "elements of the world."

As the training and discipline of the heir in the Roman household looked forward to the day when he should have all the rights and privileges of a mature son, so all the ages that preceded the advent of our Lord are considered as being preparatory to "the time appointed of the Father."

The ancient world had gone through a period of preparation. Although from the time of Abraham the Messianic promises had been confined to the Hebrew people, God had declared it to be His will that through the promised seed of Abraham all the families of the earth should be blessed. God jealously watched over His people to preserve them from the contamination that would result from contact with the heathen, yet He permitted

them to be scattered throughout the Graeco-Roman world following the captivity.

Soon the Hebrew Scriptures were translated into the Greek language and the Messianic predictions were read in Rome, Athens and Alexandria, as well as in Babylon and Jerusalem. The religions of the day had lost their hold on the people, and philosophy could strike no mean between the sensual and the stoic.

Unconsciously, but nonetheless surely, the stage was being set for the coming of the long-heralded Redeemer. The Roman peace and the commercial and military roads of the empire provided a background which was to prove conducive to the spread of the gospel throughout the known world. The ships of commerce were to prove means by which the heralds of the good news would have access to lands and peoples who at another time might have remained in darkened isolation from the message concerning the Light of the world.

This momentous hour in human history—"the fullness of the time"—marks the advent of the God-Man. His absolute deity is emphasized in the fact that He is called God's Son, and in the fact that He is represented as having been sent forth by God. The record is plain, "God sent forth his Son."

There is no question in the apostle's [Continued on page 379]

Moody Monthly

God loves

babies, but

He wants

them to grow!

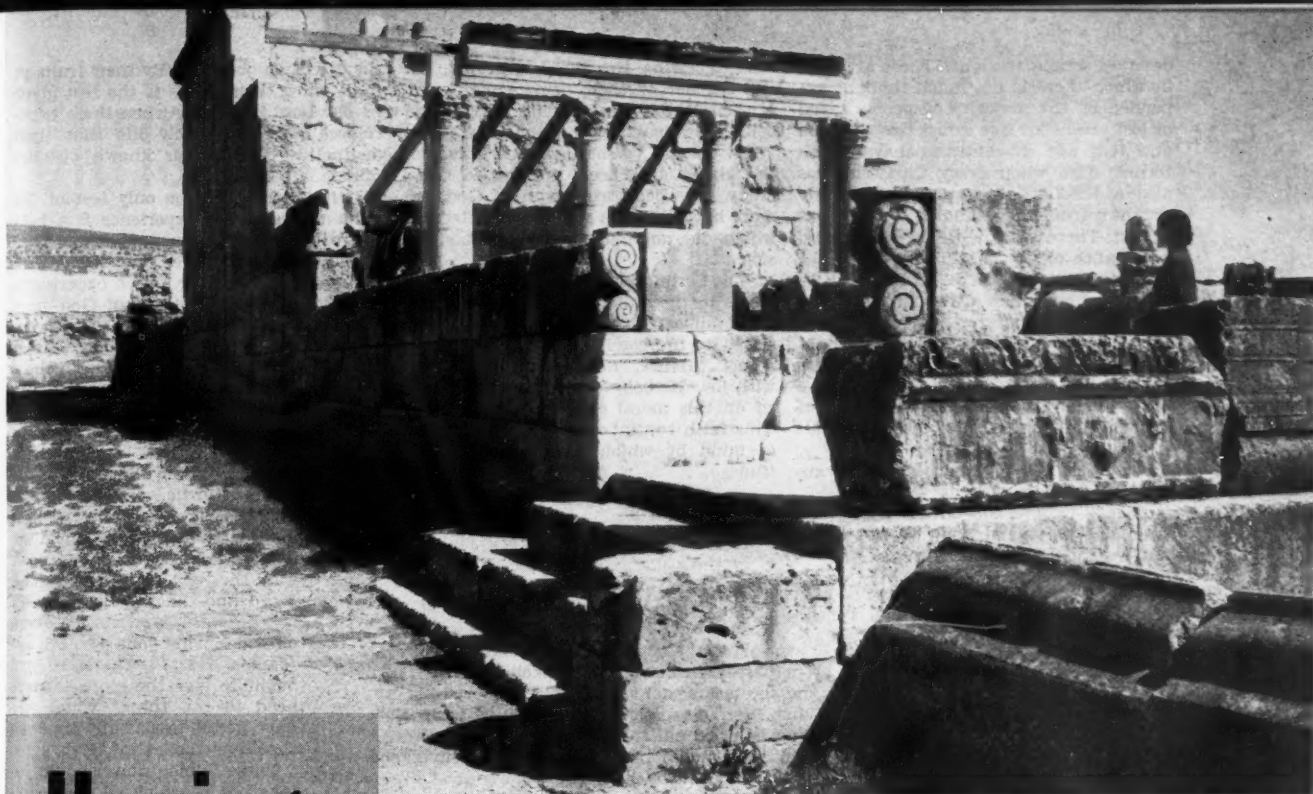


THE FULLNESS OF THE TIME DID COME! Paul's message to the Galatians

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Ruins of an ancient synagogue in Palestine. Gendreau photo.

Hewing Stone

By REV. W. N. POTTS

If thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.—Exodus 20:25.

IF WE ARE NOT CAREFUL we may use Scripture in an unscriptural sense. We may by human logic and reasoning hold a scriptural doctrine in an unscriptural sense. One important instance is the doctrine of the assurance of the believer.

It seems plain from the Bible that a person who is really saved is assured of salvation. Yet this assurance in Scripture is never interpreted so as to give us the slightest reason for lessening our concern to "make our calling and election sure."

In these shallow days there are many professing Christians who do great harm to themselves and to others by teaching and holding this scriptural doctrine in an unscriptural sense.

Mr. Potts is associated with the Bible Presbyterian Church, Jackson, Miss.

February, 1946

*False security is an awful snare!
Read this challenging message!*

A person who is saved, really saved, is, according to the Bible, not saved merely to all eternity, but also elect *from* all eternity. Yet this latter fact is never to be construed in a sense that will lessen our zeal to win souls, to preach the gospel, and in whatever way we can "compel them to come in." Nor should it in any way deter us from the exercise of our wills immediately to lay hold on eternal life as it is freely offered to us in the gospel. But it was precisely that distorted view of election and predestination that was keeping men from coming to Christ in the days of Charles G. Finney.

To the writer, Finney was wrong in the details of his theology in reference to this matter. Yet the truth of human responsibility which he so emphasized was signally honored of God in the salvation of human souls.

It is human responsibility that needs to be emphasized in connection with the doctrine of the assurance of the believer. After accepting Christ, the scriptural attitude is not to settle down to a comfortable feeling of security devoid of any effort to "show ourselves approved unto God" by waging constant and all-out war against all sin in ourselves, but it is the very antithesis; namely, to be constantly bringing the light of the Scriptures on our own inmost beings with a view to being built up in the faith and given "an inheritance among them that are sanctified."

The apostles never gave the slightest hint that once a person *professed* faith in Christ all was ever afterward secure; but, on the contrary, they constantly exhorted the believers to "continue in the faith."

THE CRUX OF THE MATTER seems to lie in this: while the elect are eternally secure, our assurance of election is the present power of Christ in our lives delivering us from sin (cf. I Pet. 1:2, "elect . . . unto obedience"). The question we should be putting to ourselves is not, Did Christ save me? but, Is He now saving me from the power of sin? This does not put salvation on a basis of works, but it tends to give works of faith a greater prominence in the believer's assurance.

That this is a scriptural basis of assurance is so plain that it is surprising it is so commonly overlooked. "And hereby we do know that we know him, if we keep his commandments" (I John 2:3). It is true that John also gives faith as a basis of assuring ourselves that we are born of God (I John 5:1), and it would be heresy to contradict the testimony of God to the effect that a man is "justified by faith and not by works." Yet the test of faith is the works which it produces, and, in fact, the only thing that distinguishes the false from the true is its works.

This is a serious question, and it

deserves serious thought. These are days in which there is not much thought expended by the majority of people saved or lost. Someone has called this a Punch and Judy age. It contrasts sharply with former days when every Christian was also a theologian. Men then seriously sought a true understanding of the Word of God. There was no slovenly, secondhand acceptance of doctrine. The truth is the same today as it was yesterday, and we live in an age wherein the fruit of other men's labors is ours without effort. Still there is always movement in thought even in a day of clichés. The danger is that instead of moving progressively we drift with a thoughtless acceptance of clichés into degenerate ideas or half truths.

James says, "Wilt thou know, O vain man, that faith without works is dead?" (2:20). Not only is it true that we should know this, but we should be concerned to bring ourselves into a whole subjection to the will of God. For he who would be content with a partial obedience will deteriorate spiritually.

That brings us to a thought which should occupy us more than it does. The reference is to the fact that a man can have much experience with God and still be lost. Don't let this shock you. It is a fact not only of experience, but also of Scripture. This should cause us to examine ourselves more closely to see whether we be in the faith or not. And it should deter us from countenancing sin in any form in our lives.

A MAN MAY BELIEVE and be lost (Luke 8:13). Christ there says they hear, they receive the word with joy, and for a while believe. How long is that while? A man may continue for a while and be lost (Matt. 13:21). How long is that while? Joab turned after Adonijah, though he turned not after Absalom (I Kings 2:28).

We are everywhere in the Bible exhorted to continue in the faith and the Word. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). One of the marks of the elect is perseverance. In the parable of the soils there was the kind of soil in which thorns were allowed to grow, choking the growing seed of the Word of God and making it unfruitful. Evidently the Word was in that heart, and growing, longer than the seed which fell on stony ground.

The following quotation from Charles Hodge (*Systematic Theology*, Vol. II, pp. 669-673) is worth giving here in reference to the experiences men may have without ultimately being saved:

"The Bible speaks of men as partakers of the Spirit who are not regenerated, and who finally come short of eternal life. It not only speaks of men repenting, of their believing for a time, and of

their receiving the Word with joy, but still further of their being enlightened, of their tasting the heavenly gift, and of being made partakers of the Holy Ghost (Heb. 6:4) . . . Whenever and wherever the Spirit has been manifested . . . many have been truly born of God, but more have been the subjects of influences which did not issue in genuine conversion . . .

"The Scriptures which commend themselves to the enlightened conscience . . . often appear not only as true, but as suited to the condition of the awakened sinner. Hence, he receives the Word with joy. He believes with a faith founded on this moral evidence of the truth. This faith continues as long as the state of mind by which it is produced continues . . .

★ ★ ★

Deliverance

By GORDON H. THOMPSON

When Israel in bondage was likely to die,
And the taskmaster's whip only answered his cry;
When Pharaoh to plea and to warning said, "No";
Then he cried out to God for relief in his woe,
And God heard him and gave him deliverance.

Deliverance, the plan of the Lord for His own;
Deliverance, for which all His children do groan;
Some for victory strive and compete and contend
To subdue, with desire to rule in the end;
But what Israel awaits is "deliverance."

For had Israel in Egypt but victory gained,
He would yet be in Egypt, with little obtained;
But now having freedom from Egypt's dark thrall
And a way out to Canaan—'twas nothing at all
But a complete and final deliverance.

Now let Christians the world over send up a cry
To this very same God upon whom we rely,
That He send very soon, for the sake of His own,
The day of all days that the prophets have shown
As the great day of Zion's deliverance.

★ ★ ★

"To this class of persons our Saviour refers when He speaks of those who receive the Word in stony places or among thorns. Of such examples of temporary faith there are numerous instances given in the Scripture, and they are constantly occurring within our daily observation. . . . The state of mind induced by these common operations of the Spirit often leads to reformation, and to an externally religious life. The sense of the truth and importance of the doctrines of the Bible constrain men often to great strictness of conduct and to assiduous attention to religious duties. . . .

"No strictness of inward scrutiny, no microscopic examination or delicacy of analysis can enable an observer, and rarely the man himself, to distinguish these religious exercises from those of the truly regenerated. . . . There is a specific difference. . . . But that difference does not reveal itself to the consciousness, or at least certainly not to

the eye of an observer, 'By their fruits ye shall know them.' This is the test given by our Lord. It is only when these experiences issue in a holy life that their distinctive character is known" (italics mine).

If it is true that the only test of the genuineness of our experience is a holy life, what manner of men ought we to be? Surely we should never be content with a mere profession, or sweet experience, or knowledge of the power of God, or a taste of the good Word of God, or the power of the world to come, or a great change which does not continue to show its power in our lives by bringing us more and more into subjection to Him who is holy. If we are not increasing in holiness it should cause us serious concern. "For whosoever shall do the will of my Father

which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). He that built his house upon the rock was the one who heard the Word and did it. "Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1).

These admonitions should be taken to heart by all of us, including those who preach and teach and witness for the Lord. For Christ will say to prophets and miracle workers on that day, "Depart from me, all ye workers of iniquity" (Ps. 6:8).

We should take the rock of Holy Scripture as it is and not cut it down to fit our own logic or reasoning. It is a common practice to take a scriptural truth and make unscriptural deductions from it by our own reasoning.

In the admonition from James about being doers of the Word and not hearers only, deceiving our own selves, the word for "deceiving" is to "deceive by false reasoning." That

is exactly what we do when we comfort ourselves in unholiness, by reasoning that once saved we are always saved. The unholy person may never have been saved at all! The only reliable test of the genuineness of our experience is a holy life. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."

NOW, IS IT NOT TRUE THAT we tend to comfort ourselves by saying we are righteous even as He is righteous because His righteousness is imputed to us? It is true that the righteousness of Christ is imputed to us when we believe, but the sign that we are really reckoned to be righteous is the imparted righteousness of Christ. "With the heart man believeth unto righteousness." This is righteousness imparted, as well as imputed. The two are inseparable. In other words, sanctification and justification are inseparably joined together, and one

[Continued on page 368]

Christian Laymen's Activities

By Rev. David C. Wilcox

Are Christian laymen robbing the Church? Here's an article that will awaken much interest

IS THE CURRENT prominence of Christian laymen's activities usurping a prerogative to which it is not entitled? Is the organized Church being weakened because of it?

There is no doubt that a tremendous amount of good is being done by businessmen in backing the Youth for Christ movement, by the various Christian businessmen's organizations and by the Gideons. It is a challenging thing in our day that men, outstanding in businesses and professions, are also outstanding Christians.

However, a pastor of a city church recently said, "I have a number of very talented men in my church who have given up all their church responsibilities to go out into laymen's organizations. These groups have conferences and speaking engagements for their members over weekends, all of which take these men and their wives, and often accompanying friends, away from church services. Naturally, also, the bulk of their money gifts goes to the organizations in which they are spending their time."

WHAT OF THE LOCAL CHURCH?

It is not only deprived of its trained leadership, but is robbed of the influence of these men in attendance and interest. How shall their absence be adequately compensated to the rank and file of Christians? The result is that the work of the local church is suffering a dreadful lack. Men and women are beginning to look away from the church and the church-sponsored programs to the outside gospel services, which, because of their prominent backing, often make an interest-attracting splash. The result is a growing carelessness about the details of Christian service, about those quiet and everyday spiritual duties without which the growing of real Christian

character over the nation is impossible. Is not the church being lowered in the minds of its whole constituency by the inferior place it has been forced to take in the lives of these laymen?

The minister is carrying an unusually heavy load because of this moving of deacon and undershepherd leadership away from the church. He is assuming more than his share of responsibility in providing the inspiration needed for the church program and the organizations within it. No matter how faithful he is, he cannot spread himself over the whole needy field.

Is there danger that laymen's groups shall take on more and more the functions of lodges, with executive circles closed to all except fellow businessmen, and become the sole spiritual source for their members?

All honor to the evangelistic fervor of the extra-church groups. But evangelism alone is not enough. Results must be conserved if they are to count. If we are to profit in any single instance by the mistakes of the mass evangelism of our immediate past, is it not in that a technique or Bible training and nurture of Christian character must be perfected?

How do the laymen's organizations

propose to meet this need? Invariably they relegate it to the local church, with no provision for transferring individual cases into the church fold. The very character of their interdenominational work makes it impossible for them to make definite lines of contact with any special church group.

TRUE, THE CHURCH HAS OFTEN BEEN AT FAULT... Sometimes it has not provided outlet for the energies of these men; sometimes its pastors have been lacking in necessary vision. But perhaps, also, there is the desire to go out and lead rather than to conform to the leadership of a pastor. Too often the local church has modernized and is not in sympathy with those same evangelistic efforts to which the businessman is devoting his time. Why, then, do these laymen keep their membership in such churches, thus confusing their testimony in the minds of others and robbing other more distinctly evangelistic churches of their membership and support?

Is there not also the danger that the work of the gospel, which the Bible teaches must go forth, "not by might nor power but by my spirit, saith the Lord," shall be forced to conform, to its harm, to some of the high-pressure methods which these men are accustomed to employ in their businesses?

And what of God's call to a man to separate himself to His service. Are we ready to scrap this concept of the ministry for that of a businessman leadership whose secular activities occupy, at best, the bulk of his time and labor?

Editor's note: This article is published not as criticism, but as a preventative. This magazine believes in the organizations mentioned, but every organization should tie its work back to the local church or assembly.



A quiet mind, a pure heart, a glad spirit, and a useful life is all fruit of personal fellowship with Jesus Christ.—Dr. Perry F. Webb.

Snow-covered roofs of church and chalets at Wengen in Bernese Oberland, Switzerland. Alexander photo.



Mr. Wilcox is pastor of the Church of the Open Door, Milwaukee, Wis.

February, 1946



Willing Mind

Plus God

BY REV. HAROLD B. STREET

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—II Corinthians 8:12.

WELL, Christie, we've missed you at prayer meeting the last few weeks. Where have you been?" asked the pastor. "Oh, I've been home. I'm not going to prayer meeting any more," replied Christie Voss.

"Why not? You should be in prayer meeting for your own spiritual strength and encouragement."

"I know, but I can't testify. As you know, the last few times I was at prayer meeting I was embarrassed and had to sit down. It is difficult for me to talk any time, but when nerves lay hold of me, I just become speechless, as you know."

"You don't want to let the fact that you are unable to testify keep you from prayer meeting, Christie," replied the pastor. "There are plenty of people who come to prayer meeting that don't testify."

"Yes, I know," said Christie, "but people will think that there is sin in my life if I don't testify, so I am just not going to prayer meeting."

Mr. Street is deputation secretary of the Sudan Interior Mission, Inc., in Minneapolis, Minn.

Here's something
YOU can do about
missions. Don't
miss this thrilling
story.



"If you can't testify and talk for your Lord, Christie, why don't you get someone else to talk for you?"

"Who could I get?"

"You could get a missionary."

And thus the seed thought was planted in the heart and mind of Christie Voss to become a faithful witness in spite of a handicap. He realized that he was called to be a witness, but due to an impediment of speech which usually found expression in stammering and stuttering, he had again and again been embarrassed as he sought to bear witness and testimony to the faithfulness of God through Jesus Christ.

Accordingly, the pastor wrote to me and asked if we didn't have a missionary whom Christie and Mae Voss (his wife) could support as their very own representative, as they trusted the Lord to provide. We sent to them a splendid young woman who was just ready to go to the field.

Ingeborg had been in their home only a few days when Christie and Mae went out to dinner one evening, leaving her to care for the two children. When they returned, late that evening, they found Ingeborg kneeling at the davenport with her arm around a girl who had been in the home that day. A Bible was spread out before them, and Ingeborg was pointing this girl to the Saviour. The Voss'

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took in the situation and Christie hugged his wife and said, "Dear, there's our first soul."

IN THE COURSE OF A FEW WEEKS Ingeborg sailed for Nigeria. About two weeks after her departure, I drove into Christie's filling station out in western Iowa. He recognized my car, rushed out, and greeted me most cordially and said, "Have you heard that Ingeborg sailed the other day?"

"Yes," I replied, "I have been advised of that by our New York office."

"Do you know, it will not be long now until Ingeborg will be out there in Africa winning souls for us. Isn't that wonderful?"

"Yes, it is wonderful, Christie. And great soul-winner that she is, undoubtedly in the next five or ten years, if the Lord Jesus tarries, she may win five hundred or a thousand souls and maybe more. And according to the Word of God, you shall receive credit for half of it, for we are reminded in I Samuel 30:24, 'As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike.'"

"My, that's wonderful, isn't it?" said Christie. "But how is a fellow going to get caught up on God?"

"What do you mean, get caught up on God? You can't get caught up on God. What do you mean?"

"When our pastor talked about us taking on the support of a missionary, we just didn't see how it could be. Even after Ingeborg came and had been here for a couple of days, we were still uncertain that we could go ahead on this. It seemed so utterly impossible and futile for us to attempt such a venture on our small income. But after she had been here a couple of days we realized that we needed to settle it. So we got down on our knees and prayed, 'Lord, if You want us to do this job, we'll do it, but we just don't see how. But if it's Your will and if it's what You want us to do, we'll go ahead even if it means living on crackers and water.'"

"And so with that word to our Lord, there seemed to come on the inside of us a good clean feeling and we were confident that it was God's will. Subsequent weeks have proved conclusively that it was His will, for He has more than doubled our income. I have all my bills paid today and more money in the bank than ever before. Isn't that wonderful?"

"It is wonderful, Christie, and it's just like our Lord, because He has told us in His Word, 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom' (Luke 6:38). God is no man's debtor."

ALMOST TWO YEARS SLIPPED BY and one evening I drove into Christie's filling station. On seeing my car and recognizing it, he hurried out all excited, and hailed me with, "Isn't God wonderful!"

"Why, yes, Christie, God is wonderful! How are you? But what's happened? Why are you so excited?"

"Oh, God is wonderful! He has been so good to us. I just don't understand His faithfulness, especially when I think of the years that we wasted in sin and never gave Him a thought, and now how wondrously He has blessed and honored us. You know, since we took on Ingeborg, He has doubled and tripled my business. It just seems impossible that we should be the objects of such love."

"Yes, that's just like our Lord, Christie. He delights in doing things for His children and His way of working is 'exceeding abundantly above all that we ask or think.' He has told us plainly in His Word, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you' (Matt.

of missionary work as centered in the mission station, and then Christie said, "Well, let's go up to the house and talk to Mae about it."

We spent the evening talking about the possibility of a mission station being established by this young couple only five years old in the Lord Jesus. They were of one mind. The next morning as I took my departure, the last word Christie uttered was, "You'll be hearing from me about that mission station."

THE WEEKS WENT BY, two months, and three months, but we had no word from Christie. I was a bit disappointed but not surprised, as I knew Christie does not like to write letters. However, I had fully anticipated that when I got back to his town for a meeting he would have written out a check for his mission station. And sure enough, when I returned some three months after the proposal of a mission station was first made, Christie handed me his check for \$2,000 for the establishment of a new mission station. His wife had wanted very much to build a new home, but they had finally decided that they would rather have one in Africa first. If later on the Lord gave them a home in western Iowa, they would praise Him for that, too.

And so this young couple, who for many years were finding their pleasure in the things of the world and who gave no thought to the things of Christ, have found their satisfaction in Him and in being obedient to His every command.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:24, 25).

Stars and Sinners

By WILL H. HOUGHTON

Angels do not know the burdens
Of a heart distressed,
Nor experience the problems
Of a life hard-pressed.
Wouldst thou envy then the angels
In their course above?
No; 'tis written that upon us
Christ has set His love.

See you not His glory written
In the starry dome?
Lunar, solar, stellar spaces—
Lifted high, their home.
God, Creator, made them, each one,
Gave them all a part;
On His mind, this great creation,
We are on His heart.

God's provision for the sparrow
Everywhere behold.
Precious in His sight the smallest;
Life is more than gold.
Though He gives His skill and wisdom,
All things to provide,
Not for sparrows, but for sinners,
His Beloved died.

6:33). God is faithful to them who are faithful to Him and to His program.

"But you must be making a lot of money, Christie," I said. "What are you going to do with all your money?"

"The Lord has certainly been good, and I have been somewhat troubled about it."

"Well, Christie, you could have your own mission station out there in Africa. It costs only from \$2,000 to \$3,000 to build your own mission station, depending on the number of buildings that are put up. And such a mission station ordinarily will reach about one hundred thousand souls that have been untouched with the gospel. Wouldn't that be wonderful? Just think of the reward that would be laid up in heaven for you if you had a part in reaching one hundred thousand souls."

"That would be wonderful!"

There followed a short discussion concerning the various workings and phases

When Hudson Taylor, the famous missionary, first went to China, it was in a sailing vessel. Very close to the shore of cannibal islands the ship was becalmed, and it was slowly drifting shoreward unable to go about and the savages were eagerly anticipating a feast.

The captain came to Mr. Taylor and besought him to pray for the help of God. "I will," said Taylor, "provided you set your sails to catch the breeze." The captain declined to make himself a laughing stock by unfurling in a dead calm. Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails." And it was done.

While engaged in prayer, there was a knock at the door of his stateroom. "Who is there?" The captain's voice responded, "Are you still praying for wind?" "Yes." "Well," said the captain, "you'd better stop praying, for we have more wind than we can manage."

And sure enough, when but a hundred yards away the cannibals were cheated out of their human prey.

The captain must lift his sails for God's answering breeze. David must build his house before he can expect God to establish his throne. We must not forget to do our part. — *The Oriental and Inter-American Missionary Standard.*



The Four Seasons of Life

By
Rev. Leonard H. Prentice

*A brief survey of life—its dangers
and possibilities. Well worth reading!*

A FRIEND of mine one day left a handful of magazines, and one of them contained something of unusual interest to me.

It was a reproduction of four pictures painted by James Ives nearly a hundred years ago and called, "The Four Seasons of Life." In these pictures, man's life was likened to the four seasons of the year—spring, summer, autumn and winter.

The first picture was, "Childhood—the Spring of Life." It was a most beautiful country scene in springtime. The hills and the valleys were fresh with the green of tender grass. The sparkling, clear air seemed to echo the voice of the crowing rooster in the barnyard. Spring flowers were nodding in the morning sun. Birds were singing in the trees, and happy little children were playing.

The second picture was, "Youth—the Summer of Life." The scene now had changed. It was summer. The heads of grain were heavy and turning the golden color of maturity. The boy had grown to manhood. He was walking with a girl down a beautiful lane. They were walking slowly, thoughtfully, hand in hand. There was a church in the background.

Next came, "Middle Age—the Autumn of Life." Again the scene had changed. Now the autumn leaves were falling. Their golden colors were most beautiful. The man and the woman were middle-aged. The beauty of youth was gone. The man had just returned from a business trip. There were marks of prosperity. Four rapidly growing children were rushing out to greet him. A dog playfully carried his master's cane.

Last of all was, "Old Age—the Winter of Life." It was a dark winter scene. The man and the woman were now old and feeble, with hair as white as the snow that could be seen through the frosty window. Together they sat by the open fireplace. The old man was talking to his grandchild—perhaps telling the story of his youth.

The next scene would be, if it had been painted, a tombstone in the cemetery. This is the story of your life and mine. Truly, "we spend our years as a tale that is told."

COUNTLESS THOUSANDS go through these four seasons of life without Christ, living wasted lives, and knowing no hope for eternity.

Why?

Because they believe the lies of Satan and he lies to them in every season of life.

In childhood, the spring of life, we hear Satan's lie, "They are too young to understand."

But Christ said, "Except ye be converted, and become as little children, ye

shall not enter into the kingdom of heaven" (Matt. 18:3).

Childhood is the easiest time for salvation. The scars of sin have not yet been formed and Satan does not yet have the hold that comes with the passing of the years. Never again will it be so easy to find Christ as in the days of childhood.

Oh, the possibilities of a child's life! It can be a life of sin, or it can be a life for God.

Childhood is a day when life is plastic and easily molded. How important is the mold in those pliable years before the clay has set!

I can clearly recall a day, many years ago, when I was a lad on my father's farm. I had been driving the team on a cold fall day. The horses needed a rest, and to escape the cold of the early winter wind, I stepped into the bushes at the end of the field.

Looking for something to do to pass the time, the thought came to me, "I'd like to twist these two young saplings together and then come back to see them some day when they have grown into trees."

Carefully I twisted the pliable young trees one about the other, entwining them in such a fashion that they could not release themselves.

It was after many years had passed that something brought to my mind this prank of my early years, and desire seized me to go back to the old farm to see what had happened to the trees. I had no difficulty in finding them. The trees, once so pliable, had grown to maturity, twisted as I had left them; but now they were no longer pliable, and I suppose nothing short of the axe would be effective in separating them. These trees still stand today as a witness to the importance of the mold that is used in the early years.

How few there are who are truly interested in the salvation of children! Yet it is the one great opportunity which will never present itself again. Few parents are sufficiently interested in their children to take them to Sunday school, and many actually stand in the way of their conversion.

Childhood is truly the "springtime of life" and the greatest responsibility rests upon the parents.

IN YOUTH, THE SUMMER OF LIFE, Satan again presents his lies.

"Wait a while," he says, "your life is long; there is plenty of time. You are young; have a good time first. The Christian life is drab; it would spoil your plans. Think of salvation after youth is gone."

But Christ says, "My son, give me thy heart," and again, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years

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Mr. Prentice is pastor of the La Cienega Baptist Church, Los Angeles, Calif.

A Hymnal in Kisukuma

By Dale McCulley

Here's how to put missionary training to work

NATIVES of Tanganyika Territory of East Africa now sing, "Jesus, the Very Thought of Thee," or "From Greenland's Icy Mountains," from hymnals printed in their own Kisukuma language, thanks to the efforts of Miss Lucilda A. Newton, Moody Bible Institute graduate of 1932 now home on furlough.

Two hundred hymns are included in the compilation, and the music notation is in the old tonic-sol-fa system, which originated in England about a century ago. It was first used in Tanganyika by the late Emil Sywulka, also a former student of the Institute.

Need for some method of music notation grew out of the well-known Negro faculty for improvisation, for hymn tunes soon became unrecognizable as they were passed from person to person and changed a little each time.

Translation of the lyrics into the tribal tongue, which had been reduced to writing by earlier missionaries of the Africa Inland Mission, under which Miss Newton works, had already been completed. However, she found the task of transcribing the music of the two hundred hymns from regular staff notation into tonic-sol-fa an arduous one. The book was printed on the mission press.

Miss Newton, who completed the missionary and music courses, makes some interesting comments on the practical benefits of her training:

"I found the carpentry course of immediate value," she related, "for it was the only subject I could teach in our mission school before I had learned the language."

Her music studies fitted her for the work of compiling the hymnal and teaching the natives how to sing from it. The latter project involved not only familiarizing them with the tonic-sol-fa system, but in many cases teaching them the language also, for few of the tribesmen can read.

The medical subjects also were extremely valuable on the field, for Miss Newton reflected, "While on the field I lived with a nurse. Sometimes she had to be away, and I was left in charge

of our hospital for several weeks at a time. We had no doctors in our section."

The Baksukumas are quite willing to hear the gospel, says Miss Newton, but often slow to accept it. Although animists, they recognize the existence of the true God. Their worship of evil spirits stems from their fear of them.

Adults of the

★
Kisukuma Hymnal

Miss Newton

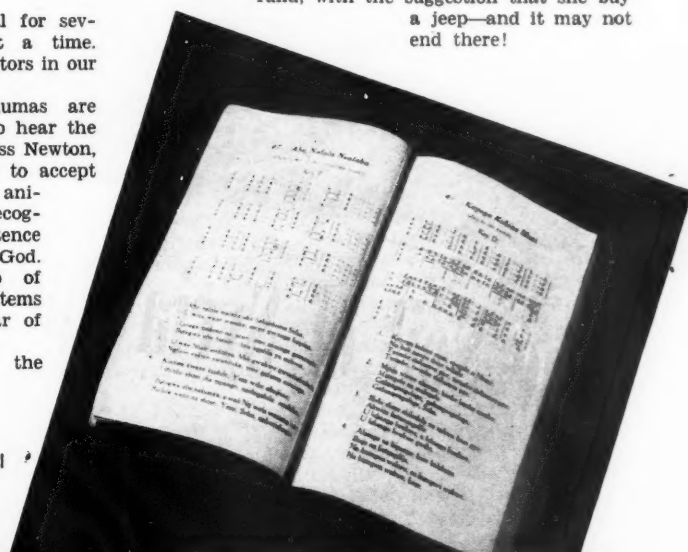
tribe apparently value education quite highly, for of the approximately 250 pupils in Miss Newton's school, more than half are grownups.

According to Miss Newton, the Baksukumas have a credit system which antedates our American one by several generations. The polygamous natives buy their wives at so many cows down, and so many a year thereafter. Prices for wives range from seven to thirty cows apiece.

Home on her first furlough since she went to Africa in 1935, Miss Newton hopes to return soon, this time with more modern means of transportation. She wore out one bicycle during her nine years on the field, and when she reached America one of her friends gave her money for a new one.

Another friend, hearing of the need, gave more money, saying, "Here, make it a motorcycle!"

Not to be outdone, other friends made additional gifts to the transportation fund, with the suggestion that she buy a jeep—and it may not end there!





The Soil of Syria Speaks

By Edward J. Young, Ph.D.

A MAP of Palestine and Syria reveals some interesting names. Beginning with Jaffa and proceeding northward, you will soon come to Haifa and its bay; then, in succession, to Acre, Tyre, Sidon, Beirut, Tripoli and Latakia.

A little more than seven miles north of Latakia there is a small port known as Whiteharbor, and about one mile to the southeast is a place which in ancient times was called Ugarit, and today bears the name Ras Shamra (Fennelhead). For years this place existed in comparative obscurity.

One hundred years ago, on November 3, 1845, the famous missionary, W. M. Thomson, started out on horseback from Latakia to journey to Aleppo. He describes his journey by saying, "It is melancholy to ride a day through such lovely country, without meeting a human being, or coming to a tree large enough to shelter one from the burning sun." After five and a half hours' journeying, Thomson was taken sick with fever and had to

return to Latakia. Probably he passed close to Ras Shamra, but he makes no mention of the place.

Today, however, the author of *The Land and the Book* would doubtless have paid a special visit to the site and have written much about it. For today Ras Shamra is a name of importance to those who love the Bible. Here have occurred some of the most remarkable discoveries

You will delight
in this fine
confirmation
of God's Word

of recent times—discoveries of tremendous importance for the proper understanding of much of the background of the Bible.

Dr. Young is assistant professor of Old Testament, Westminster Theological Seminary, Philadelphia, Pa.

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Rolling mountains rise close behind the tiny port of Jounieh, Syria, a few miles north of Beirut the capital city. Acme photo.

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IN 1928, AS A PEASANT WAS PLOUGHING THE FIELD, his plough struck a slab of stone, which proved to be part of the roof of a tomb. The peasant investigated, and finding the tomb filled with objects of value, apparently helped himself to them. Word of the find, of course, leaked out, and in 1929 serious excavation was undertaken under the leadership of the very competent archaeologist, Claude F. A. Schaeffer. Each year these excavations were continued, and remarkable indeed have been the results which they have accomplished.

It is our purpose, however, to consider particularly that which may truly be called the most important find. A veritable library of clay tablets was discovered, some of which seemed at first to baffle decipherment. These tablets were inscribed with a cuneiform script (that is, a script of wedge-shaped signs), but it was unlike any previously known scripts. It soon became apparent that here was an alphabet of some thirty cuneiform characters.

The work of decipherment was undertaken by both a French and a German scholar, and by the end of 1930 they were able to read some twenty-five signs correctly. The words on the tablets are generally separated by means of a small sign, and this greatly facilitates the reading of the texts. Most of the words are based, like Hebrew, on three root letters, and this fact was of assistance in the decipherment.

What was this language which was written in cuneiform signs? According to some it is a northern dialect of Canaan. According to others, it is a distinct Semitic language. One thing at least is clear, the language of Ras Shamra resembles in many respects the Hebrew in which the Old Testament is written. As one reads these texts he constantly meets words which are old friends, words which have already appeared in the Bible.

The stratum in which these tablets were discovered is dated at 1500-1200 B.C., and the tablets are generally considered to belong to the fifteenth century B.C. Since the initial discoveries, further examples of this alphabetic script have come to light and the knowledge of the language has greatly increased.

WITH NEWLY DISCOVERED TEXTS, such as these of Ras Shamra, it is to be expected that claims will be made which are not in accord with the facts. For example, with the publication of one tablet, it was asserted that the name of Terah had been found. Now in the Bible, Terah was the father of Abraham (Gen. 11:27). On this tablet, it was claimed, there appeared a people by the name of Terah which drove out the Phoenicians from their original home in southern Palestine. Names of localities in this district were said to be mentioned, such as Kadesh. It was natural to connect these events with the migration of Abraham

Moody Monthly

mentioned in the Bible. However, further study has shown that this entire interpretation of the tablet was mistaken.

The most interesting texts are mythological in character. One of these speaks of the death and resurrection of the god of vegetation, Aleyan. Since the tablet is in places unintelligible, it is impossible to give a full account of the narrative, but the following points will be of interest.

A goddess appearing before El, the supreme god, announces the death of Aleyan. El then summons Athirat (Asherah in the Bible) and asks to make one of her sons king in place of the dead Aleyan. At first she hesitates, but finally agrees that Athtar sit upon the throne of Aleyan.

The goddess grieves for Aleyan her brother, and appeals to Mot (death) to bring him back, but Mot refuses. Finally, the goddess seizes Mot and destroys him. When vegetation returns to life, it is known that Aleyan is alive again. He is indeed alive and appears in furious combat with Mot, until the god Shaphsh intervenes.

Fragmentary as the above synopsis is, it does nevertheless enable one to catch a glimpse of that dark realm of heathenism which the Israelites found and with which they had to contend when they entered the land of promise. Here, from these texts, we learn more and more about those ancient deities which were worshiped by the Canaanites. And as we read of the gross polytheism of the land, we are the more impressed with the pure faith of Israel, which God had implanted in the hearts of His people.

IT HAS LONG BEEN THE CUSTOM of some scholars to assert that one indication of the lateness of Old Testament books was the presence in them of words which were really Aramaic. Such words, commonly called Aramaisms, were supposed to indicate that the document in which they occurred must have come from a time when the Aramaic language was thought to be in common use, that is, after the exile.

For example, Psalm 139, according to its title, was composed by David. However, there occur in this psalm words which are usually regarded as Aramaisms. The presence of such words has led some to declare that this remarkable psalm therefore could not have had David as its author, but must have been written after the exile. One can immediately see the seriousness of such an assertion. If this claim be correct, then the heading of the psalm is obviously not correct, and being incorrect, is not trustworthy. In other cases, the consequences are far more serious.

One of the most striking characteristics of the texts from Ras Shamra is the presence on them of words which have been regarded as Aramaic. In fact, one who studies these newly discovered texts is amazed at the number of "Aramaisms" which occur in them.

Not only do Aramaic words appear, but also some constructions of Aramaic grammar. As is well known, portions of the book of Daniel are written in the Aramaic language. Now, there are those

who declare that this language is of a late type, and therefore the book could not have been written by Daniel himself. The consequences of this position are quite serious, as any Bible student will readily recognize. One evidence of lateness, it has been claimed, is that Daniel uses in certain cases the letter "d." Now, runs the argument, in earlier Aramaic "d" was not used, but "z." The fact then, that Daniel used "d" instead of "z" is one indication of a later brand of Aramaic.

But now come the Ras Shamra texts. And what do we find? We find that their usage is very similar to Daniel's. Instead of using "z" they too employ "d," in precisely the same cases as does Daniel. Hence, it can no longer be maintained, we think, that this usage of "d" in Daniel is an evidence that the book is written in a late language.

Again, some scholars have asserted that the presence of certain words in the Old Testament is indicative of a late date. For example, the word *asham* (trespass offering), which occurs, for example, in certain laws of Leviticus, is said to be an indication of lateness. But this word occurs on the Ras Shamra texts. The same is true of the word *shelach* (a javelin). No longer may it be asserted that this word is late, for it appears on these tablets.

Interesting too is the presence of two words which occur also in the book of Genesis.* One of these words, *rbt* (meaning windows), occurs in Genesis 8:2, a verse which some have said belongs to a very late document. The other word, *hln* (window), occurs in Genesis 8:6, a passage which is said to be much earlier. Now, what is most remarkable is that both of these words occur on the same tablet from Ras Shamra, and are only two lines apart.

*For this information I wish to acknowledge indebtedness to Dr. Oswald T. Allis, writing in *Christianity Today*, October, 1935.

Though I Speak

By DELLA ADAMS LEITNER

Though I speak with the tongues of the angels

In phrases of beautiful thought,
In words that are polished and lovely,
Conforming to rules that are taught;
Though I speak, and with great admiration

The plaudits of critics ascend,
Yet if one thing be lacking, I'm certain
I have failed a true message to send.

Though I speak, let me heed and be careful

No foolish words, idle and vain,
And none fraught with error or anger,
Shall escape to cause heartbreak and pain.

Let my words, O my heavenly Father,
Be inspired by Thy love in my heart,
To carry to others a blessing
By the comfort and cheer they impart.

Enough has been written to indicate how revolutionary these discoveries are. From now on scholars will have to be very cautious about declaring a document late because of the presence of an Aramaism. It may be that Aramaisms, rather than pointing to a late date, will in some cases be indicative of an early date.

THE IMPORTANCE OF THESE NEW DISCOVERIES can hardly be overestimated. Here and there, at this point and at that, they will cast new light on the Bible. They will help us to understand that which before had been obscure.

They will also do something else. They will reveal how infinitely superior the Bible is to themselves. For these ancient texts reveal a polytheism gross, immoral, crass. They make clear how dark and evil were the idolatries of the land. They are the work of men—sinful, misguided men. The Bible, too, is the work of men. But the Bible is the work of holy men, men over whom the gracious influence of the Holy Spirit had come, men who were kept from error. The teaching of the Ras Shamra texts is confusion and error. The teaching of the Bible is pure and true, for in all its fullness it is the Word of the living and true God.



WELL-STATED EPIGRAMS

The late Dr. W. C. Bitting once said: "Ridicule and denunciation are very popular and very ready weapons of ignorance, prejudice, and weakness. They often supply the place of conscientious investigation and careful thought. It is so much easier to let fly a fling than it is to answer an argument. It is much more summary to overwhelm with wit what we cannot overturn with wisdom, to supplement in sentiment what is wanting in solidity. Yet ridicule is not reasoning, denunciation is not demonstration, and prejudice is not principle. Truth lasts when laughter has ceased."

To "let fly a fling" may be an easy way to gain cheap notoriety and to "get even" with someone, but any fool can do it and it adds nothing to his spiritual or mental stature when it is done.

"Wit" may enable one to get by when in a close place, but "wisdom" undergirds every situation and turns unfavorable circumstances to noble ends. However, wit and wisdom may be possessed by one and the same person.

Sentiment without solidity may be like the "tyranny of tears," which may be illustrated by some women who control their husbands and maybe others by crying. Howbeit, sentiment is not incompatible with solidity, for there may be sentiment in a mother's love and in the cross of Christ.

Epigrams may have a certain force, but one may nearly always be offset by another; for instance, if a "rolling stone gathers no moss," neither does a "sitting hen ever get fat." Hence epigrams may at times be impressive and meaningful, but they hardly ever draw deep enough to control either the thoughts or actions of men.—Alabama Baptist.



Mr. Shirk is pastor of the First Baptist Church, Emporia, Kan., and president of Kansas Baptist Ministers Council.

The Dynamic of EVANGELISM

By Rev. R. R. Shirk

*Not winning souls? Have a good excuse?
It will disappear as you read this article*

*For the love of Christ constraineth us.
—II Cor. 5:14*

THE MOTIVATING POWER of evangelism, I believe, is first, our great salvation.

You recall the fascinating story of II Kings 7, of the terrible siege of Samaria when starving people ate their own children. Four lepers at the gate discussed their desperate need and decided to throw themselves at the mercy of the enemy.

Note what happened: "And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now

therefore come, that we may go and tell the king's household" (II Kings 7:5-9).

"We do not well: this day is a day of good tidings, and we hold our peace." Their deliverance made carrying the good news imperative. If any of us knew a sure cure for cancer, and yet would silently watch others suffer of the disease, refusing to tell of the cure, we would be considered monsters, and we would be.

We are debtors, necessity is laid upon us, yea, woe be unto us if we preach not the gospel. We have been brought from darkness to light, our lives have been delivered from the power of Satan, from fear and dread. We have had the burden of sin and the fear of death removed. We possess eternal life. We have the daily companionship of our blessed Lord. We face heaven instead of hell. "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

May I add a word here—How shall we escape, if we neglect to tell of so great salvation? We are debtors to the Jew, to the Greek, to all men. We dare not keep silent. Paul declares, "The love of Christ constraineth us" (II Cor. 5:14). If we realize Christ's great love for us, we cannot help being desperately concerned that others may know the same love and the same salvation.

BUT IT HAS NOT BEEN LEFT TO OUR DECISION whether we tell the news or not, for we have our imperative commission.

Christ has commanded us. "All power is given unto me in heaven and in earth. Go ye therefore" (Matt. 28:18, 19.) We are under divine orders. We are not our own, we are bought with a price. We have enlisted under the Captain of our souls and He says, "Go."

One of the first things a soldier learns is discipline, obedience to commands. He does not ask if the mission is dangerous,

if he'll be sure to come back. He goes on his mission regardless, because he has been commanded to do so, and his powerful government is behind that command.

"All power is given unto me in heaven and in earth," Jesus said. "Go ye therefore, and teach all nations."

HE DOES NOT SEND US OUT UNARMED, unprepared, for He has given us our superior ammunition.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:11-18, R.V.).

These verses give us the armor for the warriors of Christ—truth, righteousness, faith, the Word of God which is the Sword of the Spirit. These things are essential and powerful factors in evangelism. Without sincerity, without a righteous life, without faith, without a working knowledge of the Scriptures, our effectiveness will be nil.

Then we need constant knee drill. "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints" (Eph. 6:18).

A soldier who hasn't trained isn't much of a soldier. In our work of evangelism we are facing tougher enemies than the Nazis or the Nipponese. "Our wrestling is not against flesh and blood." That's why we have to use more than flesh and blood methods. We wrestle "against the principalities, against the powers . . . spiritual hosts of wickedness in the heavenly places." That's why we need to pray, pray and then pray, earnest, persistent, definite, believing prayer. That will loosen the floodgates of heaven.

To get the best results get a few together, two or three in several groups, who really know how to pray, and meet for prayer regularly. It will not do just to go through the motions and repeat words. We need to wrestle against the spiritual forces of evil. That takes work.

I once heard a minister say, "Don't kneel down with your head in a pillow and get comfortable and sleepy. Stay upright on your knees. When weary of that, walk and pray."

Jesus fasted and prayed. In those still watches of the night, He disciplined His body, not by scourging ropes, but by His burning spirit as He poured out His soul to God. Many Christians know little about fasting and praying. All they know is to pray fast—get it over with. They do not expect anything much, and receive less.

THE SOLDIERS OF CHRIST need to be disciplined, trained, alert and brave, bold for God. And we may be, for we have our *divine inspiration*.

"Ye shall receive power, after that the Holy Ghost is come upon you." After Pentecost, the early Church went forth to conquer. Of them it was said, "They turned the world upside down." They braved the severest tortures, the hungry lions, the bloody Neros of their day, imprisonment, the stake, the guillotine, a thousand deaths. Nothing could stop them.

They were filled with the Spirit of God. The Spirit of God is as powerful today as then. He waits and longs for clean channels through which He can work. We need to cast aside the sins and the weights which so easily beset us, that the Spirit of God may work through us. Judgment must begin at the house of God; then we can expect sinners to repent.

Someone has said that II Chronicles 7:14 is God's own recipe for a heaven-sent revival. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

And, my friends, that is where this spiritual awakening must begin or there won't be one. It must begin with the pulpit, the deacons and the officers.

One of the events in every soldier's life is the day he sends home his civilian clothing to don the uniform of a soldier. We need to cast aside some worn-out garments of the soul—prejudices, indifference, prayerlessness, yes, unbelief, and don the uniform of practical righteousness, that the Spirit of God may work.

He will lead us to the right person; He will remind us of fitting texts; He will teach us what to say, and call to our remembrance the words of the Lord Jesus. He will convict of sin, of righteousness, and of judgment. He will be our constant, divine inspiration.

THE LAST MOTIVATING FACTOR and dynamic of evangelism is our *future examination*.

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens" (II Cor. 5:1).

"For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (II Cor. 5:10).

Paul says, "We make it our aim whether at home or absent, to be well pleasing unto him." Again, "Knowing therefore the fear of the Lord, we persuade men" (II Cor. 5:11). Now that means the terror of the Lord as related to sinners, but I'm inclined to believe it may also mean as related to the believer.

The student who knows he has amply prepared, feels no terror in the face of an examination; but the one who has loafed on the job, fears the hour of testing.

I don't mind confessing that I have a very healthy respect for that hour when I shall stand before my Lord to give account of my stewardship. Those clear eyes will look into mine, and that nail-pierced hand will point at me, and that matchless voice will speak to me, "Did you feed My lambs? Did you feed My

sheep? Did you faithfully seek to win those who were lost? What did you do with the life that I saved and gave back to you?"

I shall have to answer those questions. There will be no hedging, for my soul will stand as an open book before the Man who died for me. He shall see me as I am, and I shall see Him as He is. My motives will be sifted and my works shall be tried by fire.

Our lives on earth may be crammed to the limit with countless activities, labeled "service," but in the white light of the judgment seat of Christ, how many of these activities will be able to stand the test of fire? "Knowing therefore the fear of the Lord, we persuade men."

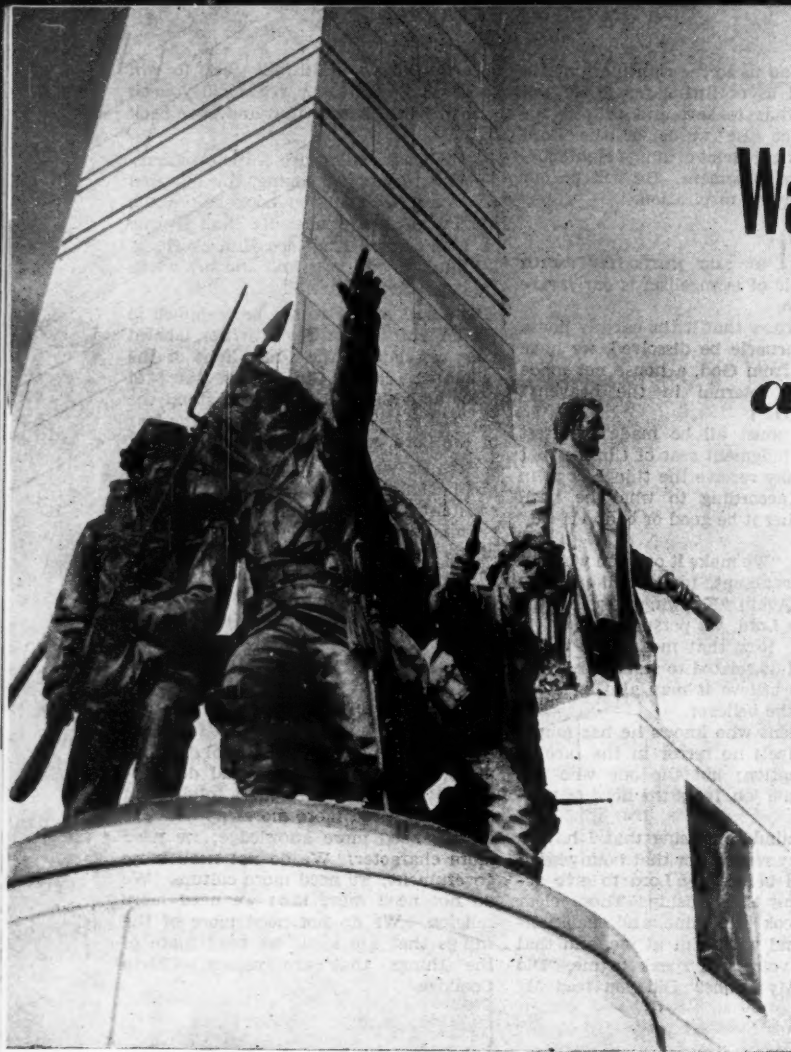
Because we have a great salvation, a great commission, superior ammunition, constant inspiration, and a certain future examination, let us press on to the prize of the high calling of God in Christ Jesus, that some day we may lay our trophies of redeemed men and women, children and youth, at the Master's feet and rejoice with joy unspeakable.



We do not need more material development; we need more spiritual development. We do not need more intellectual power; we need more moral power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen.—Calvin Coolidge.

In the
Greenhorn
Mountains
of
California.
Muench
photo.





Lincoln Memorial, Springfield, Ill. Acme photo.

Was Abraham Lincoln a Christian?

By Werner C. Graendorf

★

An oft-repeated question
Is this the answer?

★

PRESIDENT TRUMAN has gladdened Christian hearts everywhere with his many pertinent references to God and the Scriptures. Yet even the most optimistic would hardly attribute to him a statement such as this:

"May we not justly fear that the awful calamity of . . . war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have grown in numbers, wealth, and power as no other nation has grown; but we have forgotten God."

Yet that statement *was* made by a President of the United States! Abraham Lincoln, sixteenth President, left us that and many more statements of like vein, statements so applicable today that they challenge us to consider again the man who made them.

What evangelist, for instance, could better indict the present generation than the words with which Lincoln continued his proclamation of a national fast day in 1863, begun above:

"We have forgotten the gracious hand which preserved us in peace, and

multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us."

Here, then, is a President who made his proclamations sound more like chapters from Isaiah than official governmental documents! Was it merely because of expediency, or did it spring from the vitality of a Christian experience?

THE QUESTION IS BOTH CHALLENGING AND INTERESTING. You meet it at the Lincoln Tomb in Springfield, Ill., where the various Lincoln sayings engraved on the walls have a notable current of Christian feeling.

It appears at the majestic Lincoln Memorial in Washington, D.C., where few Christian patriots do not thrill as they read these words of Lincoln carved in the Indiana limestone of the north wall:

"... The Almighty has His own pur-

poses. 'Woe unto the world because of offences, for it needs be that offences come, but woe to that man by whom the offence cometh.' If we suppose that American slavery is one of these offences which in the Providence of God must come, but which having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope and fervently do we pray that this mighty scourge of war may speedily pass away; yet if God wills that it continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequited toil shall sink, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether...'"

And those words, we remind you, were given by a President of the United States at his second inaugural! As you can see, with material like that the exploration of Lincoln's religious life would follow a fascinating trail—a trail that incidentally includes even D. L. Moody in its landmarks.

The whole question of President Lincoln's Christian faith was sharply projected into discussion by Ward Hill Lamon's early biography of Lincoln. For in this book, among other things, there was this quotation from William Herdon, Lincoln's law partner for twenty years: "As to Mr. Lincoln's religious views, he was, in short, an *infidel*."

Friends immediately rose to the mar-

Moody Monthly

Mr. Graendorf is publications director, Christian Service Brigade.

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tyred President's defense, and it is said a large portion of Lamon's book was bought out and destroyed. Since then a number of biographies and papers have appeared which have claimed for the Great Emancipator full stature as a Christian. Unfortunately, there has been much bias and hearsay. To form our own opinions on the subject, therefore, we suggest an enjoyable bit of rambling in the more accepted data of Lincoln's religious life.

LET'S BEGIN WITH THE CHURCH.

Whatever else may be doubtful, it is certain that Lincoln did not depend on church membership for salvation, for he joined no church. He did, however, attend church regularly, both in Springfield and in Washington. And the testimony of a close observer in Washington was that "his attitude was always that of an earnest and devout worshiper."

His moral life was quite in keeping with his church attitude. Living his early manhood in the rough, primitive environment of New Salem, he remained free from moral taint, from tobacco, and from drink. Nor was any charge ever sustained against him later in the political mud-slinging of public office.

F. B. Carpenter records for us this interesting illustration of his sense of moral rightness. Lincoln had just been notified of his nomination for President. Contrary to established custom, he offered no toast of intoxicants. Instead, holding a glass of water, he said simply:

"Gentlemen, we must pledge our mutual health in the most healthful beverage God has given to man. It is the only beverage I have ever used or allowed in my family, and I cannot conscientiously depart from it on the present occasion. It is pure Adam's ale, just from the spring."

The Bible was perhaps the most obvious influence in Lincoln's life. Many outstanding men of history have given sincere recognition to the Scriptures. Few, if any, approach Lincoln in the place he gave it in his public discourse. In many of his speeches you will find not merely references, but full quotations. Compare, for instance, the second inaugural address, partly quoted above. And throughout nearly all of his recorded addresses there is manifest the poignancy of Bible language.

Two incidents well illustrate Lincoln's regard for the Book of books. In the summer of 1864 the colored people of Baltimore presented him with a pulpit-size Bible. In acknowledging it from the committee of five, the President noted:

"In regard to this great Book, I have only to say it is the best gift which God has ever given man. All the good Saviour gave to the world was communicated through this Book."

On another occasion Lincoln sat reading his Bible. His friend, Joshua Speed, entering the room, made a comment. "Yes," replied the President, "I am profitably engaged." Speed added another skeptical comment. Lincoln replied earnestly, "You are wrong, Speed; take all of this Book upon reason that you can, and the balance on faith, and you will live and die a happier man."

WITH AN EARNEST ATTITUDE TOWARD THE BIBLE we would naturally associate some evidence of prayer life. And John Nicolay, one of the President's private secretaries, affirms that Lincoln was a man of prayer, believed in it and practiced it.

General James F. Rusling provides this incident. It occurred just after the battle of Gettysburg while the President was visiting one of his wounded generals, D. E. Sickles (whose biography, incidentally, is a current best seller). During the conversation Sickles inquired as to the President's anxiety about the battle of Gettysburg. Lincoln stated that he had had no fears and explained:

"I went to my room one day and locked the door, and got down on my knees before Almighty God, and prayed to Him mightily for victory at Gettysburg . . . A sweet comfort crept into my soul that God Almighty had taken the whole business into His own hands and that things would go all right at Gettysburg."

Turn now to a number of particularly significant events and factors. Taking them chronologically, we have first the Bloomington speech, given in May, 1856. It was in this speech that the aggressive Springfield lawyer defended his moral view on slavery with these words:

"Can we, as Christian men, strong and free ourselves, wield the sledge or hold the iron with which to manacle anew an already oppressed race? 'Woe unto them,' it is written, 'that decree unrighteous decrees, and that have wrought grievances which they have prescribed.'"

Two books seem to have played a rather large role in Lincoln's thinking during the period spent in Springfield. The first was *The Christian's Defence*, by the Rev. James Smith, pastor of the church Lincoln attended. Judged from its table of contents, the book is a thorough, orthodox defense of the "antiquity, genuineness, credibility and inspiration of the Holy Scriptures." If, as Dr. Smith and others later stated, Lincoln familiarized himself with the some seven hundred pages, he obtained, if nothing else, a thoroughgoing foundation in Christian apologetics. Certainly, it could have accomplished a great deal more.

On the other hand, Lincoln is also said to have read Robert Chamber's *Vestiges of the Natural History of Creation*, described as "the first attempt to connect the natural sciences with the history of creation." Although it presented evolution, the book maintained that it was consistent with the biblical record. Even if Lincoln accepted its teaching, as some aver, it would hardly have affected his views on God and the Bible.

An especially significant event during this time was the revival experienced by the church the Lincolns attended in Springfield. Both went to the special meetings and Mrs. Lincoln joined the church on profession of faith. There was report that Lincoln himself was converted during this time, but there is no conclusive evidence.

On his election to the presidency in 1861, Lincoln left Springfield. As he stood on the rear platform of the departing

train, he made his farewell speech, including in it these warming words:

"Trusting in Him who can go with me and remain with you and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

In this period belongs also the President-elect's meeting with Dwight L. Moody. J. Wilbur Chapman records the occasion: "A notable event in the history of the school [Mr. Moody's North Market Sunday School in Chicago] was the visit of President-elect Lincoln, who came one Sunday at the request of Mr. Farwell." There is little of evangelistic import here, for Moody was then only twenty-four and in the embryo stage of his life work. Yet the incident is interesting.

CIVIL WAR WROTE ITSELF INTO AMERICAN HISTORY IN APRIL, 1861. It remains one of our nation's darkest periods, a crisis that might easily have nullified the great achievements of the American Revolution. Against this background we have our most vital picture of the Great Emancipator, both historically and spiritually.

Picture, for instance, a group of earnest men gathered around a table in the White House on September 22, 1862. They were to hear the President present the war's most dramatic paper, the Proclamation of Emancipation. But they were also to hear the President set forth his reason for presenting the proclamation at that time. It was this:

"I made a solemn vow before God, that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom for the slaves."

Of so much importance did William Barton, a foremost student of Lincolnia, consider this incident that he writes in his book, *The Soul of Abraham Lincoln*: "If we had no other word from his lips touching on the subject of religion but this one, we should be assured of his unfaltering belief in God, in a profound sense of his own personal responsibility to God, in prayer, and a personal relationship to God."

[Continued on page 358]



"My Sheep Hear My Voice"

By MARTHA SNELL NICHOLSON

He did not say, His sheep would see His face; He only promised we

Should hear His voice. How clear His every accent falls! More dear,

More tender voice was never heard Than speaks from out His written Word.

And no least lamb need ever stray From Him who said, "I am the way."

And so we walk by faith, not sight, Until some day, with rare delight

And unimagined bliss, some place Our eyes shall see our Shepherd's face!



"Christ at Dawn"

"And in the morning, rising up a great while before day, He went out, and departed into a solitary place and there prayed." Mark 1:35

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The great spiritual awakening which is everywhere apparent has inspired the famous Christian artist Warner Sallman to produce a new portrayal of the Christ. (It is now presented for the first time.)

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This new oil painting portrays the Master in a beautiful landscape. The grandeur of a mountainside, a peaceful village in the valley, the golden glow of a morning sunrise, form a beautiful setting for the Christ whose only altar was God's great nature. In this new painting you will recognize the same expressive features so universally admired in the original "Head of Christ."

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The Four Seasons of Life

(Continued from page 348)

draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12:1).

Youth stands at the crossroads. He must now choose his path. The world has become attractive to him. He wants to taste the "pleasures of sin." He thinks he can still turn back and take the right road, little realizing how far the tide will carry him.

No youth plans to be lost. Each one fully intends that some day he will prepare for eternity. Of the hundreds of young people with whom I have had occasion to talk, I have yet to find one who did not intend some day to come to Christ.

The young person, however, does not understand the power of sin, that it is like the octopus which surrounds first with one arm, and then with another, and then yet another, until there is little hope of escape. Or yet like the spider which binds its victim with thread after thread of its web until it lies helpless.

TIME GOES ON, and again in middle age, the autumn of life, the lies of Satan are heard:

"Wait a little while longer, there is still plenty of time. Get your wealth first." (To the youth he said, "Get your pleasure first.")

But Christ says, "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

The conscience now has become hard. No longer is there a deep interest in spiritual things, and business interests take all thought and time. The pliable clay of youth has hardened into manhood. The lines have been formed which no longer can be easily changed, and when the seed is sown in the heart the fowls carry it away.

LAST OF ALL THERE COMES, as there must, old age, the winter of life.

He never planned to be lost, but now it seems he is hopelessly bound with no means of escape. I have yet to find an old person who did not wish he had given his life to Christ in his youth.

Again we hear the lie of Satan, this time with a jubilant note as he declares, "It is too late."

But God's Word says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

It is not too late, regardless of age or sin or anything else, but there is danger in delay, for your life is passing "as a tale that is told."

Don't wait for the winter, no, not even for a single moment, but accept the offer of free salvation through the blood of Christ this very day.

Live so near to God that all earthly things will appear to you as little in comparison with the eternal verities.—Robert Murray McCheyne.

Moody Monthly

Editorials

[Continued from page 334]

the facilities of cars reserved for smokers. They light up in dining cars and, of course, in all restaurants . . .

"In this war, we have lost important production because factory regulations, dictated by safety and efficiency, forbade smoking and the smokers, unable to restrain themselves, walked out. Many miners have lost their lives through explosions caused by smokers who smuggled matches and cigarettes below ground concealed in their shoes and caps.

"Altogether, it is a vice with no compensating good effect, the abolition of which, however, would cause violence in the streets and serious economic troubles in Virginia, the Carolinas and Georgia, in the United States Treasury and in the wide field of employment, all of which indicates the extent to which we live by the grace of a great national weakness."

Crisis!

How often this word has been sounded forth during the war years and the months since the war's end! Crisis here and crisis there! Crises of various kinds, industrial, political and religious!

When it comes to crisis in the realm of the Church, we are reminded of the comment made by Dr. Charles J. Woodbridge in a Founder's Week address a few years back. He said that in Chinese (and he was once a missionary to China) the word "crisis" is made up of two characters representing "danger" and "opportunity."

We are so inclined to think of danger as the one major element in crisis. We need to remind ourselves that every crisis is an opportunity to display the grace and power of our God.

Have We Forgotten Them?

In the joy of having many of our boys and girls back home from the service (and how glad we are to see them!), we seem to be forgetting the great host who are still in uniform. They need spiritual help now more than ever.

Thousands are in hospitals and will be there a long time. Certainly they merit every encouragement we can give them.

What do they want? Chaplains in the hospitals and with the units overseas tell us they want the **MOODY MONTHLY**. The demand is on the increase and our fund for that purpose is exhausted.

Why don't you make a real sacrificial offering for that need right now? Address Servicemen's Subscription Fund, **MOODY MONTHLY**, 153 Institute Place, Chicago 10, Ill.—H. L. L.

An American editor worries his hair gray to see that no typographical mistakes appear on the pages of his magazine. The Chinese editor is wiser than that. He wants to leave his readers the supreme satisfaction of discovering a few typographical mistakes for themselves.

February, 1946

6000 Churches Can't Be Wrong!



BEFORE YOU SELECT YOUR CHURCH ORGAN, ask yourself:

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Golden Nuggets for Bible Students

By KENNETH S. MUEST

VICTORY OVER SIN IN ROMANS 6

THE following is an expanded translation plus interpretation of verses 11-14, the purpose of which is to bring out the meaning of the Greek text as clearly as possible.

(11) Thus also as for you, constantly be counting upon the fact that you are those who are dead indeed with respect to the sinful nature (separated from its power), and living ones with respect to God in Christ Jesus (partakers of the divine nature). (12) Stop therefore allowing the sinful nature habitually to reign as king in your mortal body with a view to rendering a slave's habitual obedience to the cravings of your body. (13) Moreover, stop habitually putting your members at the service of the sinful nature as weapons of unrighteousness. But by a once-for-all action, put yourselves at the service of God as those who are living ones out from among the dead, and put your members by a once-for-all action at the service of God as weapons of righteousness, (14) for (then) the sinful nature will not exercise lordship over you. For you are not under law as a method of divine dealing, but under grace.

"Let not reign" is from *μη βασιλεύτω* (*me basileueto*), a present imperative in a prohibition, which construction forbids the continuance of an action already going on, as is *μη παριστάνετε* (*me paristanete*, "neither yield"). Believers had been allowing the evil nature to reign as king, and had habitually put their members at the service of the evil nature. Now, they were to stop this. *παρastesate* (*parastesate*) is aorist imperative, commanding a once-for-all action. Believers are to put themselves and their members at the service of God.

"Instruments" in the Authorized Version is from *ὅπλα* (*hopla*), weapons of warfare, Paul's thought being that the Christian is engaged in a warfare against evil. When the Christian counts upon the fact that God has broken the power of the sinful nature, he will say a deliberate *no* to it, will not allow it to reign as king, nor put himself and his members at its service. When he counts upon the fact that he is living with respect to God, he will put himself and his members at the service of God. When he does these two things, then sin will not lord it over him. He is living his life, not on the principle of an attempted law obedience in self-effort, but on the principle of an inner dynamic, God's imparted energy.

In verses 1-10, we have the divine provision for living of the Christian life, the power of the indwelling sinful nature broken, and the divine nature implanted. In verses 11-14, we have the believer's responsibility, that of saying a point blank *no* to the sinful nature, and a wholehearted *yes* to the urgings of the divine life within him.

Was Abraham Lincoln a Christian?

[Continued from page 355]

The God-honoring tenor of the President's public utterances has already been noted. Thus, for instance, his proclamation for a day of national thanksgiving, July 12, 1863, begins: "It has pleased Almighty God to hearken to the supplications and prayers of an afflicted people . . ."

In this day of universal Sabbath disregard, the famous Sunday Rest Order is especially forceful:

"The President, commander-in-chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast for the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the divine will, demand that Sunday labor in the Army and Navy be reduced to the measure of strict necessity."

One of the darkest days in Washington during the Civil War occurred when the Confederate ironclad *Merrimac* began heading for the capital city. The Union's wooden ships were utterly defenseless. The shelling of Washington from the Potomac was anticipated hourly. Despair was everywhere. But in the midst of that confusion history records Lincoln as saying with confidence:

"The Almighty will prevent her. This is God's fight. You do not take into account our little *Monitor* and her commander. . . . She may be the little stone in the sling of Almighty God that shall smite the *Merrimac* Philistine in the forehead."

And so it was.

Of Lincoln's own words concerning his Christian belief we have no fully authentic records. There are a number of definite inferences of a change in his life after the death of his son Tad, a soul-shaking time for Lincoln. We have besides, the testimony of such intimate friends as Henry C. Whitney, Noah Brooks, Rev. P. D. Gurley, who was his Washington pastor, and Bishop Matthew Simpson that he was definitely a Christian man.

On the other side of the ledger, among the most unfortunate public factors in Lincoln's religious life was the place of his assassination, Ford's theater. In eulogies from many pulpits, his presence in a theater formed the only taint of character. That it should effect any basic consideration of faith in God, however, is implausible.

WHAT, THEN, IS THE CONCLUSION of our ramblings? Certainly, that Lincoln was no infidel. Herdon's statement to that effect came almost entirely from the viewpoint of Lincoln's unsettled early life, and he knew little of the President intimately after he left Springfield.

But was "Honest Abe" a genuine Christian? Johnson, Barton, and Hill, three prominent writers on the subject, have

A Correction

Through a regrettable error in our advertisement appearing in January *Moody Monthly*, THE BIBLE STUDENTS WORKING LIBRARY, a 3-volume set, was priced at \$6.95 instead of \$7.95.

Each of the 3 volumes in the set, Cruden's Complete Concordance, Gray's Bible Commentary, and Smith's Bible Dictionary, should have been priced at \$3.00 each.

These changes are made necessary by greatly increased manufacturing costs, and errors in price were not detected in time to make necessary corrections.

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concluded that he was. Carl Sandburg, a secular author who has written perhaps the most comprehensive recent biography of Lincoln, is not derogatory of his religion as such.

Sandburg does discount some of the public statements as political expedients and suggests a few might have been formulated by other officials. Those factors must, of course, be considered. Even so, the President gave full public approval of each statement, and the vast majority were certainly his own.

Leaving out of consideration a host of questionable evidence, there is still considerable support, as the reader has seen, for crediting Lincoln with sound faith in God. This writer would like to think he had such faith.

Obviously, the answer cannot be dogmatic, for God must judge the heart. But in this year of 1946 it is still refreshing and encouraging to look back into history and consider that one of the most honored and revered men of our nation honored God publicly by a large portion of his life and words—that a President acknowledged humbly the Scriptures and the God they proclaimed.

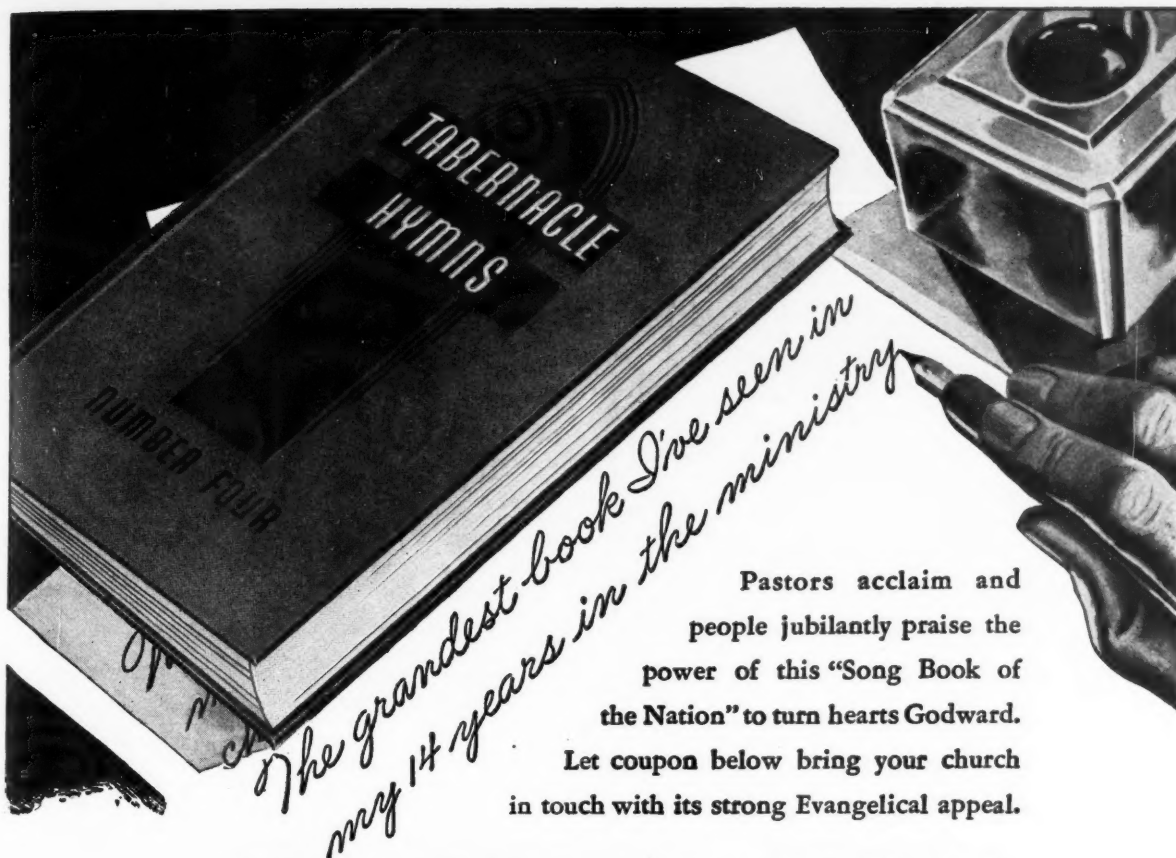
Today, as in 1863, his words still ring true:

"It is the duty of nations as well as of men to own their dependence upon the overruling power of God . . . and to recognize the sublime truth, announced in the Holy Scriptures and proved by all history, that those nations only are blessed whose God is the Lord."

And of himself he said:

"Being a humble instrument in the hands of our heavenly Father, I desire that all my works and acts may be according to His will."

Reading thus, we can understand better the lasting greatness of Abraham Lincoln.



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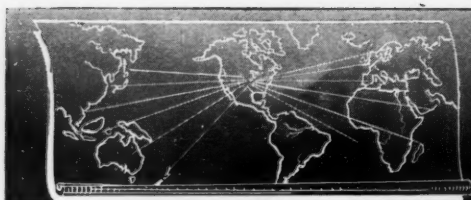
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PLUCKING TEA LEAVES IN JAVA

Java was the center of Holland's prewar empire in the Far East. More recently it has occupied headlines in the daily papers because of the revolt of the Javanese against a return to colonial status.

Christian missionary work among the millions of inhabitants of this island has been carried on almost exclusively by continental European societies and is little known to American Christians. Gendreau

PERSECUTION IN MEXICO

In the village of San Francisco, on the western slopes of Toluca volcano, among the Matlatzinca tribe, two of our translators, Henrietta Andrews and Olive Shell, began their work last year. They were received kindly by the Presidente of the *municipio*, an open-minded man who welcomed enlightenment for his people. Soon they were located in a small house practically under the eaves of the imposing church whose bells tolled almost continuously in authoritative tones.

At last they found Josefa, a woman brave enough to work with them, although, like Nicodemus, she, too, came by night. Their landlord, Don Lorenzo, proved a valuable ally also. He was educated, he could read, and he owned a watch and a typewriter. He was studying the Bible with much interest, though he was not yet a Christian. He told the girls of the superstitions of the people—how they feared their language would be stolen if it were learned by "outsiders."

By prayer, and the daily work with Josefa, the girls were able to learn and to write down a goodly portion of the

language. From time to time, as the village women came to sell eggs and vegetables, they talked in their dialect. Then came the day when it was necessary for them to leave the district for a short while.

On returning to their tribe with a new worker, they found many improvements had been made by their landlord, Don Lorenzo. But a great shock awaited them. To their consternation and sorrow they learned that Don Lorenzo himself had been killed just ten days before—killed because of his defiance of the church edict that everybody must participate in the *fiestas*.

Matters grew steadily worse for the translators. Some were willing for them to remain, but the others said they must go. In addition, they had no place to live, since the father of the dead landlord was unwilling for them to occupy the house against the wishes of the townspeople. Neither could anyone be found who would rent them a room, much less rent or sell them land on which to build. Consequently they were forced to leave.

The one bright spot in this picture is that Agapito and his wife, Josefa, their informant of last year, are considering coming to Mexico City, as they have been requested to leave the village because of being "students of the Bible." —Genevieve Cole, in *News Letter*.

"BWANA, I SAW IT ALL THEN!"

"*Bwana*," said the old African, lying with his leg propped up in a makeshift splint, "if you hadn't removed that *ipu* [tumor] from that lad's mouth I would never have understood."

"Understood what?" asked the medical missionary, busily adjusting the apparatus which held the old man's broken thigh.

"About God and sin," replied the patient, obligingly propping himself up.

"There," said the doctor, "tell me about it. Your leg is getting stronger every day now."

"But, *Bwana*, let me tell you, that boy was dying; his mouth and his throat were blocked by that *ipu*." He pointed to

Moody Monthly

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an ugly cancerous mass the size of a man's hand reposing in a jar under the next bed. "His life was useless; he couldn't speak or eat; his body was weak."

I nodded, "Truly!"

"Well, *Bwana*, you removed that tumor, a thing he couldn't do, the witch doctor couldn't do, nor could his relatives. The night after his operation, I lay here thinking. The mission dresser came to me and said: 'Now, father, do you understand that *tpu* is like sin—it chokes slowly but surely; it spoils strength and life, and ends in death unless it is removed?'"

Then he said, "I asked Jesus, God's only Son, to remove my sin from my life, like *Bwana* removed the *tpu* from my boy's mouth."

Reaching out, the old man gripped my arm. "*Bwana*, I saw it all then; no one but the Son of God could help me. *Bwana*, I had my sin removed. He died for me, so I thanked Him, and now I'll follow a living Master. I am in His tribe now!"

Picking up topee and stethoscope, the medical missionary walked over to his office, a little mud-brick room furnished with packing cases, and wrote the above in his diary.

Surely there is no better way of gaining confidence and preaching the gospel than by medicine. Practical parables abound in every ward, and the simplicity of the message is brought home to patients as they see the gospel at work.

The Master Himself told us to preach the gospel and heal the sick. We have no choice but to obey.—*A.B.M. Review*.

REACHING A CLOSED LAND

Tibet has always stood out in the thinking of many Christians as a land where the gospel is forbidden. Yet while missionaries may not reside in the land, other ways are being found for introducing the good news of salvation to the people.

On the border of Tibet for the past seven years the Moravian Mission has maintained for travelers a Gospel Inn. According to one missionary, "It is never empty, day or night, and the average number of pilgrims and travelers who have passed through the inn, with its ever open door, has been four to five thousand a year. The tired travelers not only receive shelter and the opportunity to cook their own food, but their animals get attention also." More than this, Christian instruction is given to the people as they pass through, and each one carries away with him a Gospel portion.

A newspaper for the Tibetans is also published by this mission and is widely distributed. It goes especially to heads of monasteries and head men in the villages.

Then, too, even the rocks of the land are made to proclaim the Word, for by the use of a stencil gospel texts are painted on them for all who pass to read.

AYMARA' MOSES

It was the end of another busy day. The last Indian's request or complaint had been dealt with and the last employee dismissed, when the chief of the

February, 1946

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CRIES FROM WAR TORN EUROPE

We are receiving heart breaking letters from our Missionaries in Europe. Missionaries from Poland write the following:



- "As we write this letter to you, our eyes are filled with tears. We plead with you and other Christian friends not to forget us. All that we had was destroyed during the war, and now we are left without shoes, clothing and food."
- A Christian mother in Russia paid the price of two cows for one Russian Bible, so that her son could have a Bible before the Nazis deported him to Germany.
- Other pleas are coming from Belgium, France, Sweden, Iran, China and South America. The doors are opening, and great opportunities lie before us. We must invade these fields with the gospel.
- Soviet Russia is opening for Missionary work. Cries for New Testaments, and gospel literature are constantly coming to us from all these fields.
- We must continue to remember the Russian Bible Institutes in Toronto, Canada, and in Argentina, South America.

- Will you co-operate with us through fellowship and prayer? You may communicate with

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362

new community of Guatajata came to the door. It was clear he had something on his mind for which another hour was not suitable. He came in and stood respectfully near the door, clutching across the front of his flowing poncho the symbol of his office, a whip with a short handle.

He talked slowly, with a certain hesitation not all due to his difficulty with Spanish. He was tired and he was trying to think, and thinking was difficult for him tonight. I knew why he was tired. This man had been the very spirit and mind personified of the freed serfs of Guatajata. They had chosen him leader by free vote and he had taken up their problems as his own. Day after day he had left his own fields and work to be counselor and peacemaker to them. When they lacked unity, he had thrown into the need the strength of his own personality. When they lacked faith in a great venture, he became faith for them.

Tonight he was tired, only in the way that strong men do get tired; he needed for the moment to share his load.

"Pastor, I'm sorry to bother you so late, but Feliciano Choquehuana is still quarreling with his neighbors. He will not listen to me. He is even angry with me."

"Old Caytono Gutiérrez is as stubborn as a burro. He has not yet given his approval to his daughter's marriage. It is a year now that she is married and he will not give her her clothes. I have talked and talked. He won't budge."

"Estéban Aruquipa has been drunk again. He goes to all the fiestas. You have warned him and I have reasoned with him, but it does no good. He is hopeless, Pastor; what shall we do?"

And then the true size of this simple Indian came out. He rose to the fullest measure that the first-person pronoun ever attains.

"Pastor, we are not giving a good example to our neighbors. They say we are Christians and we don't act like it. We were peons, and were freed to become more like good men. Maybe it would be better if we were still peons."

"And Moses returned unto the Lord, and said, Oh, this people . . . Yet now, if thou wilt forgive them their sin; and if not, blot me . . . out of thy book" (Exod. 32:31, 32).

It is the old road to freedom. It has never been passed without a Moses, a wise man and a strong man, but a man subject to the weaknesses of the people he leads out: tiredness, anger and momentary despair. But he is always a man willing to identify himself in that irrational way with his own. It is the way of vicarious suffering, sacrifice and self-denial.

Where did Mariano Gutiérrez learn it? He found it in the cross of Jesus Christ. Has it done him any good? Without it, Mariano Gutiérrez is just what many people think all Indians are—irredeemable brutes. With it he is a man, leading his fellow men out of slavery into a world bigger than wise men possess who have never understood the cross of a Christ.

Mariano went out into the darkness. In his hand he carried only the crude

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authority of an Indian leader; in his heart and mind, the secret of life.—*The Indian Calling*, La Paz, Bolivia.

RETROSPECT AND PROSPECT IN CHINA

More than five million people starved to death in Honan during 1943, and the death rate for the year which followed was also very high, due to other causes. Some seven million people left their homesteads for other provinces, but the population of Honan is so dense that one scarcely noticed the decrease. The only marked difference was that in traveling we noticed much land that was not being tilled or planted, evidence that the owners had either died or moved away.—Arthur R. Kennedy, in *China's Millions*.

Great famine is expected this winter in northwest China. Prices for vegetables and grain rise daily. Rice is now \$300 a pound. It is estimated that 500,000 people (in Shensi) will have to be fed for at least six months, and that means transportation of 50,000 tons of grain from outside Kansu Province.

It is heartrending to see the poor children on the streets sent away from home to get what they can by begging because there is nothing at home to eat.—*Foreign Affairs Bulletin*.

OPEN DOORS AGAIN

Doors for missionary entrance into Brazil and the Philippine Islands are once more opened, according to the Association of Baptists for World Evangelization.

As to Brazil they say, "Our information comes directly from the United States Embassy in Rio de Janeiro, stating that the immigration law which caused the trouble during the war has been repealed and local consuls of Brazil now have authority to grant visas at their discretion."

Though many of the missionaries from the Philippines have not yet fully recovered from their internment experiences, the chief of the Passport Division of the State Department has advised the mission that it is now in order for the missionaries to apply for their passports. The devastation wrought by the war will present the returning missionaries with some serious problems to be met both in material and spiritual reconstruction; so they will need our most earnest, prayerful support.

HELPING THE POOR IN SOUTH AFRICA

Africans at Cradock, South Africa, are helping the old people and the poor. J. A. Ncaca, seeing the wretchedness of many old people whose children were dead or lost, started a kitchen to supply them with hot soup. This has been very useful, and has grown rapidly, so that a Cradock Bantu Benevolent Society has been formed. Africans in the district have raised money by concerts, gifts, etc., to provide seventy people with food regularly.—*The Foreign Missionary*.

The highest manhood resides in disposition, not in mere intellect.—H. W. Beecher.

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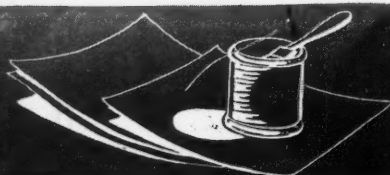
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WITNESSING

IN the course of an experience meeting, a man rose and dilated at length on his religious experience. "I have spent the last five years on the mountaintop," he exclaimed. "Mr. Moody broke in, "How many souls have you led to Christ in those five years?" The man hesitated, and finally stammered out the confession that he could recall none. "Well," said Moody briskly and bluntly, "we don't want that kind of mountaintop experience." And that was that!

Peter, James and John spent one night with Jesus on Mount Hermon; the rest of the time He kept them busy as His ministers to a needy world. It is of the very essence of Christianity that the Christian be a witness, drawing others to his Saviour. To such a man Christ will reveal far more of His glory.—*The Presbyterian*.

HOW TO ADD TO YOUR STATURE

It must always be true that no man by taking thought can add one cubit to his stature, but there may be other and more successful ways of adding to one's stature. If a man takes Christ into his

life it is certain that the whole scale of his personality is immensely enriched. Whether men are born with powers of greatness in their nature, powers that only need the touch of Christ for their birth and power, or whether Christ adds new endowments to their native heritage may be left undetermined. It is certain that many men would never have attained the greatness they reached without Christ's power in their lives; He made them what they became.—*The Christian*.

MONEY TALKS AND SOME EDITORS LISTEN!

High-pressure sales promotion of alcoholic beverages, through an alcoholic beverage retail place for every one hundred families, has promoted present-day human waste from excessive drinking, a waste that would not be tolerated by civilized people from any or all other sources or causes.

Boldness of the liquor traffic in its defiance of social welfare is again manifested by the reported complaint of Robert Barry of the National Distillers' Products Corporation (*Advertising Age*, Oct.

29, 1945) that the drys credit the alcoholic beverage industry with spending only \$14,000,000 a year in advertising, whereas, he said, it is spending nearly \$50,000,000.—Woman's Christian Temperance Union.

LIKE FATHER LIKE SON

Not long ago a sailor came to our office and requested that we explain God's method of salvation. I stressed the fact that faith is essential, that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Then he said, "Sir, my folks do not pray; they are not church members. I waited around home, thinking that before I left for the war they would pray with me. They only joked about religious matters, and said funny things so that I would not feel too sad about going away. Sir, I love my dad and mother, and I think that I will cast my lot with them. So long, sir! Thank you for your words and prayer!"

He left me with a sad heart; I could do no more. Oh, ye careless, prayerless mothers, no preacher or public teacher can take your place in training *your* child!—*Family Altar League.*

WHY MEN DO NOT PRAY

Donald Hankey wrote a brief but incisive chapter on "The Average Man's Beliefs." He said this illuminating thing: "The average man has a religion of a sort, but it does not rule his life. He has an ideal; but it is other people rather than himself that he judges by the standard of that ideal. Himself he does not judge, chiefly because he has never learned to pray."

Here is a beam of truth that lights up prayer and reveals it as an absolute necessity in the making of a true life. In secret prayer a man finds himself and his ideal side by side, and must either leave off praying or begin to discover how far his life is out of line with his ideal. When a man begins to talk to God about himself he begins to discover himself.

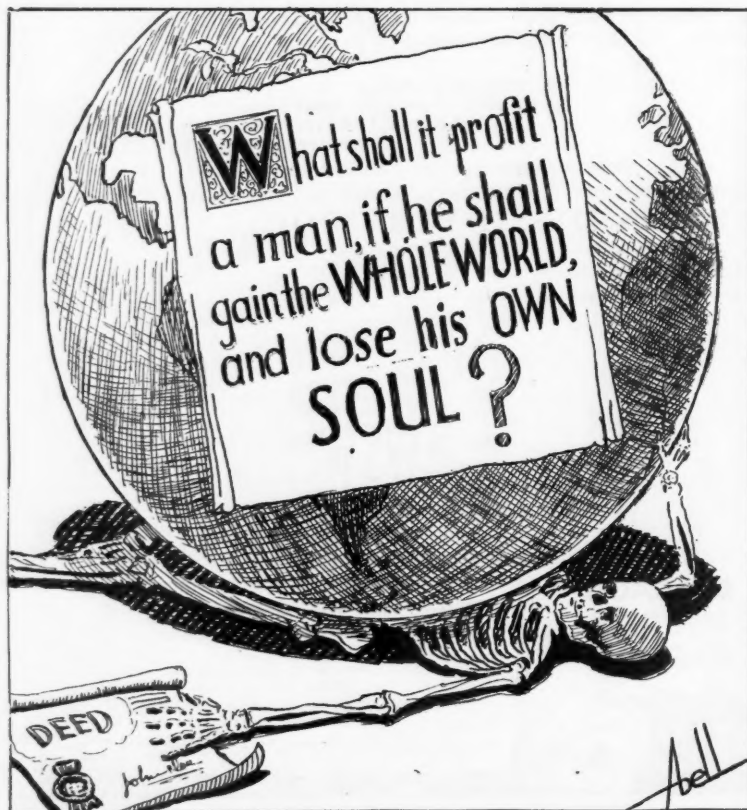
A little girl had committed a certain offense. Her mother found out about it and began to question the child. Immediately a cloud chased the sunshine from the little offender's face. With perfect sincerity she said, "Mother, I don't feel like talking."

Nor do we feel like talking with God when our lives are out of line with His will.—*Christian Observer*.

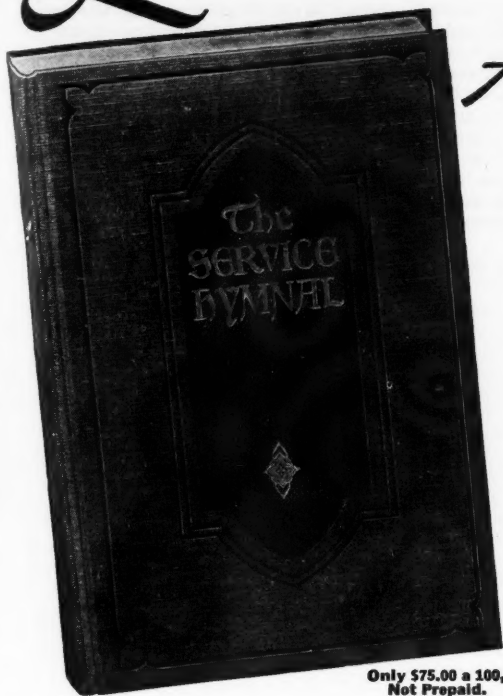
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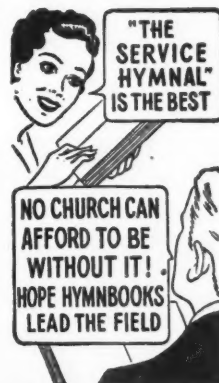
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callings appear to be relatively sheltered from the conflicts of ambition. Among them we had always supposed was the ministry.

We learn, however, from the Rev. Russell L. Dicks, chaplain of Wesley Memorial Hospital, Chicago, that some pastors find the competition pretty tough.

For instance, he points out the problem of the pastor with an ambitious, able assistant, "eager to make an impression, jealous of opportunities to preach."

Such a man, Mr. Dicks points out, can be quite a worry to his boss, if the congregation gets to preferring the hired man. He suggests hiring women assistants who, no matter how able, are not likely to take the boss' job away from him.

Well, it all depends on the way you look at it. Some executives like to hire men who are abler than themselves—except, perhaps, in their knack for hiring good men. In business, that by itself is rated a valuable skill. The better the hired men do, the better the net performance and the better the headman feels about it, if he is constituted to feel that way about it instead of getting jealous.

Even for the other kind of boss, there's a lot of incentive in having a gang of ambitious young fellows swarming up the ladder right after him. The customers are supposed to profit from the incentive, and they generally do.

We wouldn't know whether a preacher should prefer women assistants to men, but we're pretty sure that, like all other employers, they ought to prefer the best they can get.—*Chicago Daily News*.

REVIVAL SIGNS IN BERLIN

Major Saunders, who has been in charge of the Salvation Army Red Shield Clubs on the Continent, reports that there are signs of religious revival in Germany. Men in the services are joining in these evangelistic and open-air meetings, even though they do not know German. There is usually some young German lad or girl able to interpret. As many hymn tunes are familiar to both British and German people they are able to join in much of the worship. Several brass instruments are played by English servicemen Salvationists, and others are being given for this work of re-education by corps which suffered severely at the hands of the *Luftwaffe* during the days of the battle of Britain.—*The Christian*.

UNCEASING CRUSADE

Poliomyelitis, merciless enemy of both adults and children, claimed more than thirteen thousand victims in this country last year, fourth worst polio year on record. Epidemics raged in Tennessee, Utah, Illinois, New York and Montana, while outbreaks of the disease occurred so generally that twenty-six states reported more cases than in 1944, which was the worst year since 1916.

The National Foundation for Infantile Paralysis, with its local chapters throughout the country, joined forces

with local and state health authorities to combat polio wherever it struck.

Living up to its pledge that "no victim of polio shall go untreated for lack of funds, regardless of age, race, creed or color," the National Foundation sent nearly \$1,000,000 in emergency aid to epidemic areas, supplementing the dwindling funds of local chapters.—*News Letter*.

A CHAPLAIN FACES THE FUTURE

We chaplains know the future we face. The ministers in civilian pastorates are entrenched; we are outsiders. We have no ill feelings in this matter; it is just one of those things. Our peace-loving public will soon forget everything connected with the war, even the sacrifice of human lives. The chaplain may be looked upon as a militant, dangerous to the peace. His military career won't count for much in the average church. When we take off our uniform (with or without "fruit salad") we will be just another guy named Joe. In some respects we will have been on a detour—now back on the main highway—changed, different, wiser; and better able to do a job, if we had one.—*The Army and Navy Chaplain*.

APPLICATIONS TAKEN HERE

A technical sergeant wrote: "I have been a department store buyer. Will the ministry, in which I am now strongly interested, pay me enough?"

A Navy cadet wanted help: "The atomic bomb has made me do some fast, serious thinking. What shall I do when the war ends?"

A captain in Georgia wrote: "My wife being a staunch Southern Baptist and I a Presbyterian . . . can we get into religious work which involves no denomination at all?"

More than three thousand servicemen have said they hoped to become Protestant ministers. To guide them, the Federal Council of Churches has set up a sort of vocational-guidance unit, Commission on the Ministry. The aim is to raise the general level of the Protestant ministry—all denominations—by helping the churches to select candidates who are as occupationally fit as they are willing. In the future, it will borrow the tactics of big business and use talent scouts to pick the most promising young men from each year's crop of college graduates. Hardest job may be sorting the candidates by denominations. Thus far, most of the servicemen applicants have exhibited a vast indifference to denominationalism.—*Time*.

DON'T QUIT

How natural was the cry of Peter: "Master, we have toiled all the night, and have taken nothing."

Fortunately, Peter did not stop there. Unfortunately, many of us have. We have been beaten down by the pressure of adverse circumstances.

Take the fight for temperance, for example. We "toiled all night" to get local option, then state prohibition and finally the Eighteenth Amendment; and after all that determined fighting, the amendment was repealed, the land was flooded with liquor and the saloon which went out as an odious thing came back as a glamorous thing. So many a faint and discouraged church member has been tempted to feel that there's no use to say or do much about it.

Take the missionary cause. We "toiled all night" to organize missionary societies and to send Christ's light to the peoples of pagan lands. Now our missionaries are barely able to get out of some of those lands with their own lives. The places where they preached and prayed and made sacrifices have been reduced to a pile of rubble by the diabolical machines of war. So we wonder if there's any use to put so much effort and money into the missionary enterprise.

Or, come closer to your own life. You have "toiled all night"—some of you—to find the secret of a pure heart and a conquering life. You have tried and failed and tried again. Still the old failures dog your steps. Still the self-life hectors and hampers, and the tread of a conqueror, which you have seen in others, simply does not come to you. And there you are stuck. "Toiled all night—taken nothing."

What to do? Why, go right on, with Peter, and say the next thing. It is one of the really great things that Peter ever said: "Master, we have toiled all the night, and taken nothing: nevertheless"—and the dear, aroused fellow, as I pictured him, was getting to his feet, and his voice was resolute and his eyes aglow—"nevertheless at thy word I will let down the net."

Past failures? Yes, many of them. But shall I let them batter me around and hold tyranny over me the rest of my days, when Christ has given me His word? He has spoken, and nothing else now matters—nothing save my confident obedience to His voice.—*The Pentecostal Herald and Way of Faith.*

JUDGMENT—AND AFTERWARD

How terrifyingly possible for some divine visitation suddenly to overwhelm the human race, the advent of the atomic bomb should make plain to every thinking man and woman. What then? This, then, surely is the obvious appeal: Get right with God, your Creator, and enter into vital union, ere it be too late, with Christ your Redeemer, the living Source of the life eternal; for in God we live and move and have our being. He provides and He protects. God Himself is ready to be our refuge and succor in every hour of need. So that we can say with calm confidence, "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. 46:2).—*The Life of Faith.*

February, 1946

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Hewing Stone

(Continued from page 344)

evidence that we are really justified is a sanctified life. If this is missing we should be gravely concerned. To assert that we are eternally secure and that we know we are saved, when sin still is having dominion over us, is presumption rather than faith.

It is not uncommon to hear someone distinguish between accepting Christ as Saviour and accepting Him as Lord. But I believe this to be an unscriptural distinction. He is made unto us a Prince and a Saviour. We confess Jesus as Lord from the beginning. It is true that often a new believer does not have much light to begin with, and that God is constantly bringing new light to us that we may be more and more conformed to the image of Christ. But from the first moment a Christian must be surrendered to the Lord to the extent of the light he has.

The writer remembers his own experience in the early days of his conversion. Before conversion he had frequented saloons and imbibed freely, and after his conversion he continued for a short time to go to saloons with friends, although he would not drink. But soon it was shown him that this was not a place for the child of God. Then with this new light there came further surrender. When God gives us light we must walk in it, or we will stop going forward and begin to slip backward.

Another insidious thing is a result of the presentation of the so-called victorious life as a thing which we may have if we so choose, rather than a life that we are morally obliged to live by all the sanctions of God's Word. There is a moral necessity imposed upon us by the commands of God's Word; we must not content ourselves with being overcome by evil.

In connection with this there is the error also of tending to excuse ourselves by saying we cannot overcome certain sins in our lives. The answer to this is that Christ has given us all things which pertain unto life and godliness, and it is our responsibility to appropriate His power by faith. If I walk down the street I must walk in the power of God, but I must make the choice myself and exercise my own legs. So, we who obey God must do it in His power, and exercise our own selves in putting it into effect. The responsibility is ours.

Christ has come to set us free from the power of the devil and sin, as well as to save us from the penalty of sin. It all goes together. To excuse ourselves from sin by saying we cannot overcome, is to forget what Christ came to do and to doubt Him. It is also to forget that we are responsible for our inability.

This is a sobering thought, for we are accustomed to feel that our inability lessens our responsibility. Such is not the case. Inability is in itself a judgment. If we allow ourselves to continue under the power of sin when Christ has done all, and will do all, to deliver us from it, we are responsible for the sins

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we commit under the power of indwelling sin.

GOD'S WORD HAS MANY WARNINGS directed to Christian people. It is a fact of experience that we neglect to give the proper weight to passages which do not fit into our scheme. Thus, some of those who believe in the assurance of the believer tend to discount the passages which warn us to be careful to maintain good works, because according to their logic they are eternally secure although they may be unholly. It is precisely this logic which we inveigh against. We had better take the Word of God as it is rather than hew it to fit our logic.

The Word contains many paradoxes which may seem illogical to us. It behooves us not to lift up our tools to hew it according to our logic, but to take it as it is in all its power, and remember both warnings and promises. "If thou lift up thy tool upon it, thou hast polluted it."

We love our Master; we know, surely and absolutely, that He is watching and listening to our every word and way, and that He has called us to the privilege of walking "worthy of the Lord unto all pleasing." And, in so far as this is a reality to us, the identical things which are still self-denial in one sense, become actual self-delight in another.—Frances Ridley Havergal.

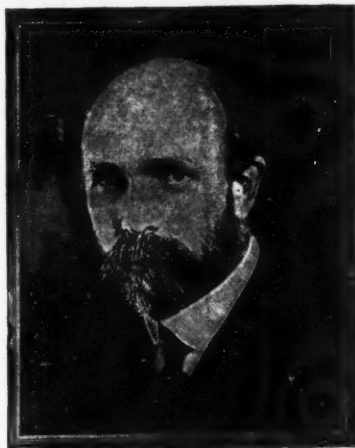
How to Speak and Write Masterly English

Does your English reveal your lack of education, or does it prove that you are a person of culture and refinement? Are you handicapped in your speech and writing, or does your command of English rise to meet every occasion and every situation? English is the one tool you must use every day. This tells how you can improve it almost at once.

MANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" Some spell "calendar" "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom," and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's," or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, ordinary. Their speech and letters are lifeless, monotonous, humdrum.

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Does your English help or hurt you? Do you write and speak correctly or do your errors reveal and handicap you? Every time you talk or write, you show what you are. When you mispronounce or use the wrong word, punctuate incorrectly, or use flat, ordinary words, you handicap yourself enormously. Words are the compelling force in business. Ideas can be expressed only in words. An unusual command of English enables you to present ideas clearly, forcefully, convincingly. English is a tool you use every day to improve your business or social position. If it is correct it helps you.



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Practical and Perplexing Questions

★ Nathan J. Stone



DARWIN AND TOM PAINE

Question: Is it true that Charles Darwin and Tom Paine were converted or changed their views before they died?

Answer: With regard to Charles Darwin, a certain Lady Hope is said to have told at a meeting at Northfield, Mass., of an interview she had with Mr. Darwin some months before he died, when he was bedridden. He was deeply interested in the book of Hebrews, which he called the Royal Book. It caused him the deepest regret and distress that people had "made a religion" of his ideas. And when asked by Lady Hope on what theme she should speak at a certain meeting he had requested her to hold, he replied in emphatic voice, "Christ Jesus and His salvation." As for Tom Paine, in a recent biography, he is said to have requested interment by the Quakers in a Quaker burial ground, but was refused because he would not give up his deistical notions (the religion of reason alone and without any written revelation from God, ruling out all idea of the supernatural).

—P&PQ—

DOUBLE PUNISHMENT OR REWARD

H.S., Chicago, Ill.

Question: What is the meaning of Isaiah 40:2 concerning Israel, that "she hath received of the Lord's hand double for all her sins"? Does it mean double punishment, and if so, how can God be unjust?

Answer: There is difference of opinion as to whether the double here refers to punishment or to favor. In Isaiah 61:7 and Zechariah 9:12, the word double (although a different word from that in Isa. 40:2) refers to God's favor, while in Jeremiah 16:18, the same word as in Isaiah 61:7 and Zechariah 9:12, it undoubtedly refers to double punishment. However, the word in Isaiah 40:2 properly signifies "to the full" (a double handful). Jerusalem has suffered to the full for all her sins. In any case, the word double is not to be taken in a legal sense, as though God were overjust or unjust. Israel has not suffered more than its guilt deserved. It is only from the viewpoint of God's mercy and His sorrow over a wayward child that the sentence and punishment seem *now* more than sufficient, that there is nothing left to punish. Again the seeming overseverity of the punishment is more than matched by the comfort and love now to be manifested.

—P&PQ—

DENYING CHRIST'S DEITY

E.W., Toledo, Ohio

Question: Is it possible that anyone who denies the deity of the Lord Jesus can be a Christian?

Answer: The apostle John (II John 7) wrote: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (italics ours). (See also I John 4:2, 3.) The expression, "Jesus Christ is come in the flesh," is intended to convey something unique, no less a fact than God incarnate, God with us, or there would be no point to the statement, since all of us are here in the flesh. The Word became flesh and dwelt among us (John 1:14), and John further tells us (I John 1:3) that this Word was "his Son Jesus Christ." Indeed, it is John's chief purpose to lay particular stress on this wonderful fact and to show that Christ is God. Many who deny this great central fact often cover their denial with subtle metaphysical distinctions. It is claimed by such that the only difference between Christ's Sonship and ours, or even between His deity and ours (as they say), is only a difference of degree and not of kind; or that there is no telling where difference of degree ends and that of kind begins—all of which really robs Him of His uniqueness and true and full deity. How can an antichrist (as II John 7 calls such) be a Christian!

—P&PQ—

FEAST OF TABERNACLES IN THE MILLENNIUM

B.L., Chicago, Ill.

Questions: Why is only the Feast of Tabernacles to be observed during the Millennium (Zech. 14:16-19)? Why will the other nations besides Israel have to observe it? Of what significance is the observance at all?

Answers: The great festivals of Israel, as set forth in Leviticus 23, have spiritual and dispensational significance, as well as general and historical. The day of memorial or trumpets (New Year), and the Day of Atonement (Zech. 12:10-13:1), and the Feast of Tabernacles are yet to be fulfilled in Israel's history. The Feast of Tabernacles is also called the Feast of the Ingathering and refers to the last and greatest harvest of the year, that of the vintages and fruits, a festival of great joy and thanksgiving (Exod. 23:16; Deut. 16:13). It stands for the final and great ingathering of Israel to God after its "day" of repentance and reconciliation.

But its application goes beyond Israel to other nations (Isa. 11:10), and they also will be part of the great ingathering which is celebrated in the Feast of Tabernacles. Israel is only the firstborn of a brotherhood, or family of nations, and the means to a larger end (Zech. 8:23; Isa. 60:1-3). Then, this feast is called "the feast of Jehovah" (Lev. 23:

39), the only feast thus designated; and Zechariah 14:9 tells us Jehovah will be King over all the earth in that day. He shall be one and His name one. Therefore, it is fitting that the feast of Jehovah be observed by all peoples.

As for any significance in its observance, it will be a joyful commemoration and will look back to great deliverance and redemption. This was true of this feast in Bible times, and is yet, since it was to remind Israel of a past experience in the wilderness (Lev. 23:40-43).

—P&PQ—

CASTING OUT DEMONS

C.S., Monticello, Iowa

Questions: What is meant by the words of Jesus in Matthew 12:27, "By whom do your children cast them [demons] out?" Was it possible for men to cast out demons?

Answers: These words of the Lord Jesus require that those addressed did actually cast out demons. It was in answer to their charge against Him (in their jealousy) that He was casting out demons by the power of Beelzebub or the prince of devils. That the children of the Pharisees, that is, their disciples, actually cast out demons, at least occasionally, is certainly here admitted. Such power was not necessarily pretense, nor was it by sheer magic or spells. The casting out of the demons may well have been the result of prayer, fasting and faith to which demon-possessed persons may have yielded in confidence, and before which demons departed (Matt. 17:19-21). The Lord Jesus certainly gave such power and authority to His disciples. And among the truer and most faithful of God's people, even before His coming, there is no reason to doubt such power also was given. (See in this connection, Heb. 11:33, 34.)

—P&PQ—

THE RICH MAN'S SOUL

J.R., Detroit, Mich.

Question: I heard recently that the words of Luke 12:20, "This night thy soul shall be required of thee," meant only that the man's soul was lost. I have always understood it to mean that his days were numbered.

Answer: There can hardly be any doubt that this man's life in the ordinary sense was to be taken from him. The word soul is frequently used in the Scriptures for the whole person, and is so used today in modern speech. If this were not the true meaning of these words there would be no point whatever to the words that follow, "Then whose shall those things be, which thou hast provided?" The very purpose of the parable

Moody Monthly



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is to show the folly of the pursuit of worldly gains and pleasures, because we cannot take them with us when life on earth ends, and so they cannot be enjoyed.

The parable teaches the uncertainty of earthly life in general. The Revised Version renders it, "This night is thy soul required of thee." This is true of any person. Therefore, we are rather to prepare ourselves to give account to God, for this is also meant by the expression "required of thee." Poor, indeed, then are people who merely lay up treasures for themselves and are not rich toward God.

—P&P—

CREATION OF LIFE

C.L., Chicago, Ill.

Question: Can the words of Genesis 1:24, "Let the earth bring forth the living creature after his kind," possibly be made to support the evolutionary theory, as suggested to me by someone?

Answer: In the first place, it is said in verse 25 that God made every living creature mentioned in verse 24 and that He created (v. 21) all those mentioned in verse 20. The command in 1:24, "Let the earth bring forth the living creature," in no way supports the theory of evolution, or the supposition that all kinds of living creatures grew up out of the earth. The words "bring forth" only emphasize a kinship of the earth on the material plane with the creatures it is said to bring forth, for these eventually return to the earth. Even man in this sense is "of the earth, earthy" (I Cor. 15:47), although man's separateness from and transcendence over nature must always be kept clearly in mind. The expression, "bring forth," states nothing more than the fact that living creatures on the earth are simply composed of the same elements in general as are to be found in the earth. The plain sense is that God called such life into being from pre-existing materials or elements. Causality is no more in the earth in Genesis 1:24 than it is in the water (v. 20), which is commanded to swarm swarms of breathing creatures which swim and fly.

—P&P—

THE GREAT HOUSE

F.E.C., Stanley, Wis.

Questions: What is the "great house" of II Timothy 2:20, 21, and what are the vessels to dishonor, and how are we to purge ourselves from them? Does association with evil defile?

Answers: The "great house" refers to the professing Church as an organized group. The apostle begins to deal with doctrine particularly in this part of the epistle. It is evident that already there were false teachers in the Church, as Paul had long ago warned there would be (Acts 20:29-32). They were particularly dangerous, as they are today, often clothed as ministers of light (II Cor. 11:13-15), their words and teaching eating as gangrene. The false teachers evidently are the vessels unto dishonor. As for their presence in the Church, Timothy is assured that the foundation is firm nevertheless, and "the Lord know-

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eth them that are his," even though within the professing Church the false teachers are not His. It is from these false teachers that Timothy is urged to purge himself. He was to break off intimate friendship and fellowship. Nevertheless, verse 25 states that the attempt should be made in meekness, to bring such false teachers and opposers to repentance and the acknowledgment of the truth. It is true that association with evil does defile. Evil and error are always contagious (Hag. 2:12, 13), and we are not to be partakers of the evil and error of others (I Tim. 5:22; Eph. 5:7).

—P&PQ—

THE GREAT APOSTASY

E.W.N., Portland, Ore.

Question: Where in the New Testament does the word apostasy appear? I often find reference made to a great apostasy.

Answer: The words apostasy itself does not appear in the New Testament, but is referred to frequently in its meaning of defection or departure from the faith. A great apostasy, in the sense of the climax of apostasy, is particularly referred to in II Thessalonians 2:3, which states that the day of the Lord (R.V.) will be preceded by a falling away when that "man of sin" and "son of perdition" will be revealed in all his wickedness. (See also I Tim. 4:1-3; II Tim. 3:1-3; II Pet. 2:1; 3-3; Rev. 13:15, 16.) Apostasy has been steadily and rapidly growing during the past one hundred years or so, with the advent and spread of the destructive higher criticism and the rise of many cults and much false teaching. It seems well on the way toward its great climax and doom.



My first convert in Africa was one of the porters who helped carry our goods into the interior.

One day he came to me and said, "Master, won't you please sew up my ears?" "Why do you want me to sew them up?" I asked. "These were made before I knew Jesus. Won't you please sew them up?" I did not have the nerve, so I put him off. "God is not looking at your ears. He is looking at your heart,"

He went away apparently satisfied, but he was not. He came back some time later. He could not get them sewed up, but he had put large thorns through to close the holes, which were heathen tribal markings.

It did this missionary a world of good. Would I be willing to do as much to get rid of my old ear-marks? Jesus said, "If any man will come after me let him deny himself; let him take up his cross daily and follow me." We talk about self-denial and talk only about indulgences that do not count one way or the other. Jesus was not speaking of these. He was speaking of something more vital than things. "Let him deny himself." Let us say "no" to this self-clamoring will of ours. He wants ourselves.—Dr. Willis Hotchkiss, in *Missionary Workers Herald*.

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Jesus' Name
16. Jesus Savior, Pilot Me
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17. My Heavenly Father
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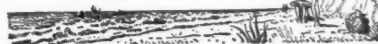
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February 17

TRUE TO A GREAT HERITAGE

Deuteronomy 4:1, 32-40

Memory Selection: *He hath made his wonderful works to be remembered.*
—Psalm 111:4

A GOODLY heritage is the gift of God to His people. By faith they must enter into it and possess it. Thus they honor Him who has promised, and they witness to all the earth that He is a great God and a loving heavenly Father. It magnifies His name to believe on His Word and to act on His promises.

Israel, having failed God and plunged themselves into years of wandering by their unbelief when they just came up to the Promised Land, were now ready to go over Jordan and take the land.

A new generation had grown up, and for their instruction Moses rehearsed the history of the people, repeated the promises of God and renewed their remembrance of His law. The book of Deuteronomy gives that "second law"—actually a review of what had been given before.

As they entered upon God's rich heritage for them they were admonished to

I. Hearken to God's Law (v. 1).

To hearken means more than to hear and forget. It carries with it the giving of attention to what is heard with the purpose of doing something about it.

God's law, His statutes and judgments, are for the good of his people. They are not designed to limit their freedom, but to provide the channels through which they shall be most free to live and to accomplish that which is good and noble and useful.

Two things were assured to Israel if they hearkened to the law of God. They would first of all "live." This does not only mean that they should escape death, but they might enter into the fullness of life.

"The Bible teaches that we are free to choose between a high grade of life or a low grade, between a life which involves fellowship with God or a daily existence which means nothing more than the enjoyment of animal comforts and following our own willful ways" (Earl L. Douglass).

The second result of obeying God's law would be their going into and possessing the land which God gave them. There is

victory and attainment, as well as blessed fellowship, for the one who obeys God. That is just as true today as it was in the time of Moses.

II. Remember God's Love (vv. 32-36).

The loving mercies of God toward His people had revealed His infinite greatness and glory.

He revealed Himself in the fire—and they might well have been consumed by it—yet He graciously spoke to them, instead of destroying them. They were to recall, too, that He had done a mighty and wonderful thing in taking them out of the powerful hand of Egypt and making them into a people for His name.

Sad is the state of the soul of the man who has lost his sense of the miraculous. To live in the midst of the constant demonstration of God's power and His mercy, and to see and feel nothing but the commonplace touch of humdrum daily life, is to be blind and deaf—yes, to be dead spiritually.

God wrought many miracles to accomplish His purpose for Israel. They were to remember that and to recall that it was His love for them which brought forth His works on their behalf.

Is He any less powerful today? Certainly not! He is still the God of the miraculous and nowhere is that divine energy more evident than in the spiritual life of man.

The wonders of God in creation were rehearsed for Israel. They learned of His care for His people. "But far more wonderful are the works of God in the new creation and His infinite care for His people, redeemed from a ruined race, and made inheritors of eternal residence in the heavenly Canaan" (Hight C. Moore).

III. Depend on God's Promise (vv. 37-40).

The Promised Land was before them, but it was for them to go in and possess it. There were warfare and struggle ahead, mighty warlike peoples to overcome. Were they able for it? No, not in their own strength.

How were they to accomplish this formidable task? By counting on God. He had promised to drive out the nations now holding the land. He is a God not only in heaven, but also on earth (v. 39). The people who believe Him may go forward expecting miracles to happen.

Obedience to God's law brings fellowship with the eternal and omnipotent One, and confident assurance that He will bring victory and full accomplishment of His will for the obedient believer.

That is as true now as ever. Yes, it is more true than ever, for believers now are indwelt by the Holy Spirit of God who makes real in and through them all the grace and beauty and power of God.

February 24

WHAT MAKES A PEOPLE GREAT—RELIGION IN THE HOME

Deuteronomy 6:4-12

Memory Selection: *Every day will I bless thee; and I will praise thy name for ever and ever.*—Psalm 145:2

HOME, church, school and the state—these are the four institutions which determine the greatness of a people—and the most influential of all is the home.

What a child becomes under the nurture of the home will determine his interest in the church, his attitude toward school, and eventually his value as a citizen of the nation. How tragic, then, that we are giving so little attention to our American homes!

The religious life of the home is the most important element of its activity, for it is the determining factor in the life of the child. It is in the home that the child's whole existence centers and from which he receives the repeated impressions, day by day, which determine character and destiny. It is in the home that the parent has the opportunity to demonstrate the reality of the faith professed in the church, and to show the child that Christianity really counts in the ordinary experiences of life.

Three things appear in our lesson as characterizing the religion of the home.

I. Worship (vv. 4, 5).

Twice a day the orthodox Jew repeats the words of these verses, at the time of prayer, morning and night. They remind him of his personal relationship to God, and they recall one of God's primary reasons for calling Israel to be His people. They were to be a national witness to the one true God in the midst of the almost universal worship of many gods. They were to stand for monotheism in the midst of polytheism.

So important is the complete devotion of man—and that brings in the whole family—to God that when Jesus was asked what was the greatest of all commandments (see Mark 12:28-31), He named this passage together with Leviticus 19:18.

Nothing should take precedence over the true worship of God in our hearts, and in the hearts of all those we hold dear in our households. The Eternal One, the Source of Life, the All-Powerful One, He is "our God" (v. 4), and He looks to us for complete and constant devotion to Him. Let us give it!

II. Instruction (vv. 6-9).

It was not enough that these words should be repeated in some regular or formal worship, but they were to be taught to the children in the home with

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all faithfulness and diligence—and by the parents.

We are far too eager to delegate the teaching of our children to others. In religious matters it is the church and the Sunday school which are responsible. Many parents do not even take their boys and girls to the house of God. They just send them. Mark it well—such parents are delinquent in their duties to God and to their families.

But our vital point is this—it is the business of the home to teach religion, to do it regularly, and to make it a normal and natural part of daily life.

This is a matter of great significance. The faith which we profess in the church must be effectively brought into the home. It is not enough to carry a Bible on Sunday. It should be in use in the home throughout the week; not only in family worship, but in the incidentals of daily life.

The family altar has gradually disappeared, and it is regrettable that it has, for the testimony of generations indicates that in family worship some of the most useful men and women of all ages have received the direction of life which made them great for God.

Let us not readily assume that it is not possible for us to have a family altar simply because of the difficulties of time, place, etc. But if we cannot have such worship regularly, let us show our children that we have a real interest by reading our Bibles, by sharing some blessing found therein with them, and by making prayer the natural thing in the home at all times, not just in hours of trial or adversity. Let us recognize God's Word in our family life.

III. Remembrance (vv. 10-12).

Israel had a history full of the magnificent mercies of God. In the day when, by His help and blessing, they were to be established in their land, they were to recall His blessings and recognize His goodness.

There are few, if any, more powerful incentives to faith and courageous living than the remembrance of past blessings. To recall how God made it possible for ordinary men and women by faith to subdue kingdoms, quench the fires of persecution, turn back the armies of aliens, to become strong in the midst of weakness (read Heb. 11) is to make one ready for the battles of life.

Every family has its dark and trying days, its experiences which rock one back on his heels in astonishment and fear—and in the Christian family God has always been the answer, the solution to every problem, the provider for every need. Keep such memories fresh in the thinking of boys and girls and they will be ready for the storms of life.

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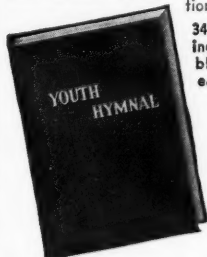
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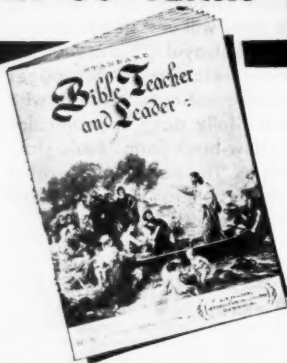
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March

A PEOPLE FINDING A HOMELAND

Joshua 1:1-4; 23:1-11

Memory Selection: *Thou shalt bless the Lord thy God for the good land which he hath given thee.—Deuteronomy 8:10*

GOD is the Lord of nations as well as of homes, and He is concerned that those who honor Him in their homes have opportunity to serve Him in their national life. This was true in a special way with Israel, but it is also true of us today.

Ready to enter the Promised Land, the people had to part with their great leader, Moses, who was not permitted to enter. The time comes when even the mightiest of men fall, but life must go on and new leadership must be found.

God had a man ready. Joshua, whose very name declares the salvation of Jehovah, was to be their captain as they went into their new land.

I. The Changed Leader (Josh. 1:1-4).

1. Workers Die—God's Work Goes On (vv. 1, 2).

God buries His workmen at the end of their day of labor, but God's work goes on. The people had become attached to Moses and had learned to trust his leadership, even though they often murmured. With his death we might have assumed that there would be a letdown, but that was not in God's plan.

The Lord works through men. He gives them abilities and uses them for His glory, often in a way which astonishes them and others. But let them not become proud, for God has someone to take their places when they are gone. They are not indispensable.

Sometimes people talk as though all the great leaders of the church had died, or were dying. Yet God has some obedient men who are ready to step into the gap. Joshua was ready, when God was ready, and he stepped into leadership.

2. The Need Is the Same—So Is the Blessing (vv. 3-4).

The promise given to Moses was still good. God's promises are always good. They are the only really stable thing in a trembling universe. The question is, Are we ready to take Him at His word?

They were to step out by faith. The land was promised to them only as the sole of their foot should tread upon it. Israel never took out the full promise of verse 4. They lacked faith.

God honors those who believe Him and who move forward by faith to plant the foot of spiritual conquest in new territory. Some are doing it now. Are we?

The enemies of God's people were many and mighty, but they were not able to stand in the way of God's people when they were moving forward for Him. Here again, Israel failed. They did not drive them out, because they did not take God at His word. The application of that truth to us is obvious.

II. The Unchanging God (Josh. 23:1-11).

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lection will be found the history of the conquest of the land (at least of the larger part of it), and the division of the territory between the tribes.

Years had passed quickly and the new leader, Joshua, was now an old man, soon to go to his reward. He gathered the elders who represented the people and gave them good counsel for the days ahead, even as he recalled the blessings of the past.

1. God Did Help (vv. 1-3).

Israel had been in many hard battles. They had gone through the trials of pioneer days in a new and unfamiliar land. Now they were established and at peace. Perhaps they were recalling their mighty exploits and their own sacrificial efforts.

Joshua reminded them that it was God who fought for them (v. 3). We need just such a reminder in our land today. The hand of God has been upon us for good, and has brought us out of the nightmare of war into peace. We prayed hard in some of those dark and troubled days. Have we given God the honor? Are we seeking His will now?

2. God Will Help (vv. 4, 5).

Joshua had a word of encouragement for the days ahead. There was much yet to be done. The land had not been fully taken. He reminded them of God's help in the past so that they would depend on it in the future.

It is one mark of a great man that he looks beyond the end of his own short existence and plans for the future. Many there are who are not concerned about what happens once they are gone. They have no vision, no concern about the continuity of life; in fact, they come into life and leave it almost like the beasts of the field.

What about the future? Joshua reminded them that every blessing they had received, every victory they had won, everything had come from the hand of God. There and there alone was their hope for the future. And it was enough!

3. Help Yourself (vv. 6-11).

To keep true in the land where their neighbors engaged in idol worship and all manner of immorality required definite action on the part of Israel.

They were not to deviate in the slightest from God's way, "to the right hand or to the left" (v. 6), for a little beginning in the wrong direction winds up in awful departure from Him.

They were not even to swear by the heathen gods, not even to mention them. They were to "cleave" to the Lord—a graphic presentation of the close relation between God and His people.

There are many thoughts here which can be profitably applied to our daily lives. Faith in God calls for stalwart action and separated living for Him.

March 10

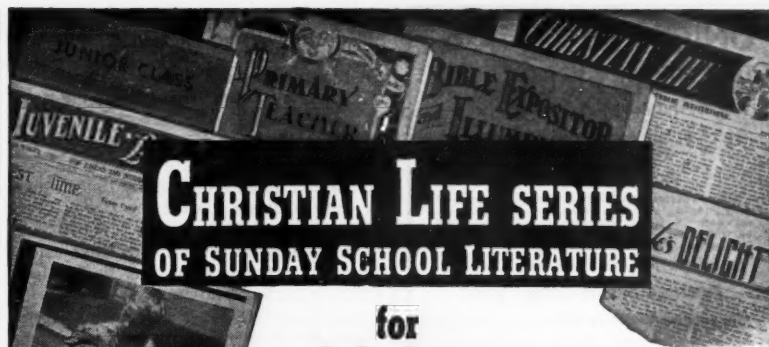
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Judges 2:7, 11, 16-23

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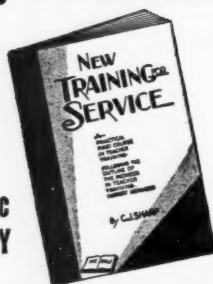
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end of the war we had hoped for peace and goodwill, and what have we? We may learn from the experiences of Israel the reasons for such confusion. They, too, had come into their land and should have had only peace and prosperity. Instead there were turmoil and disorder. Why?

The success or failure of both nations and individuals is ultimately determined by their attitude toward the law of God. He is always right and true. The constant factor in a world order that swings wildly from one extreme to another is His law, which is perfect and eternal.

God is no respecter of persons. Even Israel, His own chosen nation, found that observing God's law meant blessing, and failing to do so brought judgment and sorrow. No man is great and powerful enough to ignore this rule, and none is exempt from its operation.

I. The Cause—Forgetting God (vv. 7-11).

The Lord had promised the land to them as they went in and possessed it by faith in Him. He fully kept that promise in the measure that they believed Him. They never did take the whole land, but that was because of their failure, not God's.

As the people of Israel took possession of the land, they went forward in the way of blessing as long as Joshua and the elders who remembered God kept them steady and true. We have here an excellent illustration of the power of a godly example. It is far stronger than we think.

The fact that a nation has been highly privileged and has been exalted to a place of power and honor will not save it in the day when God is forgotten. Israel no longer had God-fearing men to bring it back to the Lord, and so began its awful drifting.

We Americans are rightly proud of our great land, its mighty resources, its fine past and promising future. But what is the future to be? Oh, we say, the most glorious days are ahead! They may be, but only if we, like our forefathers who established this nation, recognize God. If we do not, America will go the way of the forgotten empires of centuries past, and that in spite of all its past achievements and its present promise.

Let us always remember that America is not some vague entity apart from us, for we, you and I, are America. We determine what it shall be, and how it shall relate itself to God. Let us be sure that no one we know ever forgets God.

It is a significant thing that our business and national leaders often come from Christian homes, but it is sad that they themselves are so frequently not Christians. Their lives are shaped by the teaching and influence of godly parents, but what will their children do if they are not brought up in the fear and admonition of the Lord?

II. The Condition—National and Spiritual Confusion (vv. 16-19).

The history of the period of the judges in Israel is incomplete, but what we have shows the awful condition of the nation. Not only were they in separate tribes, but the people as a whole were divided into



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three groups—north and south of Jerusalem, and east of the Jordan.

The moral and spiritual decay was evident in their turning to the immoral practices of Baal-worship.

One would have thought that God would give up a people so set on sinning, but He did not. He provided deliverance for Israel. That gives us courage, for we know that He has not given us up, but has provided in Christ a sure deliverance, if America will turn to Him.

For Israel's deliverance God provided judges, who were not only judicial, but, in fact, primarily administrative in their work. They were God's men to call Israel back to Him. The repeated failure and backsliding of Israel brought new acts of mercy on God's part in calling out new judges.

It is interesting to note that God works through men. Some of these judges were great men; others were just ordinary men. But each in his appointed place, at the appointed time, was God's man.

Confusion, sin and disobedience cannot be tolerated indefinitely. So Israel stubbornly went on to

III. The Conclusion—Judgment from God (vv. 20-23).

God not only will not hold a backsliding nation guiltless, but will bring judgment even if He has to turn over His people to a despoiling nation. He has instruments of individual and national chastisement, and He is ready to use them.

Notice that wherever they went the Lord's hand was against them. There is no place to flee from the presence of God. Anyone who thinks he can do it should read Psalm 139:7-12. It can't be done. That is a comfort to the believer, but it is most disquieting to the unbeliever.

In a very real sense Israel prepared its own punishment. After reaching the land the people wanted only to settle down and enjoy it. They had no zeal to carry out God's orders that the corrupt people in the land be driven out.

They compromised with evil, and lost not only their testimony, but their spiritual life. They forsook God and took into their friendship the enemies of God, only to find that they were their own enemies.

We are in danger now of compromise with evil, both in our personal and in our national lives. As we do—and if we do—we may expect only disaster and judgment.

Moody Monthly

Spiritual Maturity in Christ

[Continued from page 342]

mind concerning the pre-existence of the Son. The Eternal Word became flesh, and dwelt among us. Here is a record of the supernatural, a fact which many refuse to believe. It is, however, an important, yes, an all-important, article of faith. Why did the Father need to send the Son into the world? The answer is given in verse 5.

THE WORD "REDEMPTION" is one of those words of Scripture which requires for its proper understanding a realization of the nature and consequences of the entrance of sin into the world. Man needs to be redeemed. It was necessary for the Son of God to enter the world in order to die for man's redemption. This all reminds us of the fact that man, according to inspired Scripture, is a fallen creature. He was created by God and was a perfect man when he was placed in the garden by his Creator. The forces of darkness were brought to bear, and our first parents, endowed with the power of choice by their Maker, used that power in rebelling against Him and heeding the voice of the god of this world. God did not change, but He who is of purer eyes than to behold iniquity could not walk in fellowship with those who chose to walk with the prince of darkness. But in love He promised a Deliverer who would one day redeem fallen humanity.

Jesus was that Redeemer. He purchased us with His own precious blood shed for the remission of our sins. This was the occasion for the incarnation of the Son of God, and this was the event toward which all the history, poetry, and prophecy of the Old Testament pointed. They all provided the types and shadows of this great event; but in Him we find the antitype, the substance of the hopes of all nations.

Because of the fact that this hour has come, the God-Man having been born, and having shed His blood for our redemption, the believer now has the position of a son in the household of God. This sonship is not merely the sonship of immaturity, such as was enjoyed by the saints who lived before the coming of "the fullness of the time." "The time appointed of the father" (cf. v. 2) has arrived. The one born into the family is now considered a mature son. He is no longer asked to live on the servant level (cf. v. 7). He is now an heir, with all the privileges and responsibilities attached to so exalted a position.

It is quite true that many believers are living on the plane of immaturity, or even infancy in spiritual matters. God looks on such a life as abnormal, however commonplace it may be to us. He has placed us in the heavenlies with Christ, reckoning us joint heirs with the One by whom and for whom all things were made (Col. 1:16).

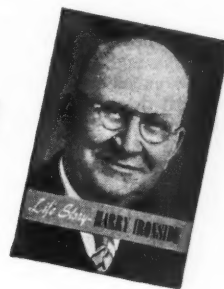
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Abraham Lincoln Our Hero, Too!

[Continued from page 335]

American history. Moody's big loving heart, fired with a love of Jesus Christ, made him a master of human emotions, touching the fount of tears in thousands of hearts, and often bringing weeping multitudes before his pulpit.

"Finally, Lincoln, the liberator, went up to his martyred crown, holding the shattered manacles in his hand. Moody, the liberator, the liberator of immortal souls, fell the other day as a martyr from overwhelming work—went to be greeted at the gates of glory by the thousands he had led from the cross to the crown."

WAS LINCOLN A TRULY CONVERTED MAN? I, for one do not doubt it. He was so honest and fearless, with such contempt for pretense and hypocrisy, that it seems to me unthinkable that he could have written the second inaugural if he did not believe every word of it, and if he had not had a genuine spiritual experience. Lord Charnwood is clearly of this opinion. For one thing, the language and the sentiments of the second inaugural are so strikingly original, far removed from those conventional references to divine Providence which men in high places may sometimes consider it expedient to make. Lincoln had thought this matter out for himself, and said what he deeply felt.

That faith shines out, too, in his proclamation for the first Thanksgiving Day, published on October 8, 1863. He there declared: "No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy."

Surely, it needed no small courage, even in those days, so bluntly to relate the scourge of war to the sins of the nation!

It may well be that full assurance of his personal salvation did not come to Lincoln until near the end of his life. Lord Charnwood quotes Mrs. Lincoln for the opinion that with the death of their child Willie, a change came over Lincoln's whole spiritual outlook.

This, I gather, was also Lincoln's own testimony. In an old volume (1865) of the journal I have the honor to edit, there appeared an account of Lincoln's conversion, which he himself gave to a Quaker lady. He told her that when he left his home in Illinois to enter upon his great office as President, he asked the people to pray for him, but that he did not consider himself a converted man. When, however, in the midst of harassing cares, he lost his little son, and when he saw the graves at Gettysburg of so many of the bravest and best, and realized anew the vast responsibilities resting upon him, he believed he did there and then offer himself as "a living sacrifice" to the Lord Jesus Christ. One of his favorite hymns was Cowper's, "There Is a Fountain Filled with Blood."

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I LOVE TO RECALL, too, that Lincoln hated the drink traffic, and declared that he looked forward to the time when there would be neither a slave nor a drunkard in the land. When you celebrated the centenary of his birth, I understand that one of the notes struck was "Lincolnize America!" I do not know whether that is still a slogan in the United States, but it would not be a bad slogan for Europe. When your statesmen gather with ours and those of other nations to restore law and order in Europe, I pray God that their postwar policy may be identical with that of Lincoln:

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

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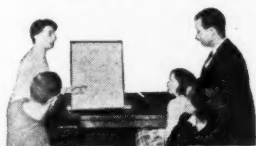
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★

PRACTICES IN WHICH WE SHOULD CONTINUE

1. "Continue thou in the things which thou hast learned" (II Tim. 3:14).
2. "Continue ye in my love" (John 15:9).
3. "Continue in the grace of God" (Acts 13:43).
4. "Continue in the faith" (Acts 14:22).
5. "Continue in prayer" (Col. 4:2).
6. "Let brotherly love continue" (Heb. 13:1).
7. "Continue in his goodness" (Rom. 11:22).
8. "Continue in the Son, and in the Father" (I John 2:24).

—Lydia K. Leathers.

WHY MUST MAN BE BORN AGAIN?

John 3:7, 8

I. Because He Is a Sinner (Rom. 3:23).

1. By birth (Ps. 51:5).
2. By nature (Eph. 2:3).
3. By an evil heart (Jer. 17:9).

II. Because It Is the Only Way into Heaven (John 3:3).

1. Not by the law (Gal. 2:16).
2. Not by works (Eph. 2:8).

III. Because It Provides the Only Escape from Judgment (Heb. 2:3).

1. Everlasting birth (I Pet. 1:23).
2. Everlasting life (I John 5:13).
3. Everlasting provision (Phil. 4:19).

—Chester D. Page.

THE BELIEVER'S COMMISSION COMPARED WITH THAT OF OUR LORD

John 20:21

1. Subject to the Same Rule—obedience to the will of God.
2. Impelled by the Same Spirit—self-sacrificing love.
3. Having the Same Purpose—to seek and to save the lost.
4. Carrying the Same Message—gospel of the grace of God.
5. Relying on the Same Power—the Holy Ghost.
6. Paying the Same Price—to spend and be spent.
7. Meeting with the Same Results—opposition, indifference, but some give heed and are saved.

—F. C. H. Dreyer.

A child was asked to recite the Twenty-third Psalm. She began, "The Lord is my shepherd; that's all I want"—a beautiful misquotation.

SHOW ME THY WAY

Show me Thy way, O Lord,
Show me Thy way;
Light up life's darkened path,
Turn night to day.
Teach me to know Thy will,
Humbly I seek;
In judgment Thou hast said,
Thou guid'st the meek.

Why do I ask this boon?

Why do I pray?
That I may know Thee, Lord,
May know Thy way;
Thy way is far above
My human skill
To find. Reveal Thyself,
Reveal Thy will.

—Esther H. Turner, in
The Free Methodist.

THE SECOND COMING OF CHRIST

1. The Promise of His Coming (John 14:3).
2. The Participants in the Rapture (I Thess. 4:16, 17).
3. The Purifying Effect on Christians (I John 3:3).
4. The Parting That Will Take Place (Luke 17:34-36).

—John L. Bray.

THE POWER OF THE BLOOD

1. The Drawing Power (Eph. 2:12, 13; John 12:32, 33).
2. The Redeeming Power (Col. 1:13, 14; Heb. 9:12).
3. The Justifying Power (Rom. 5:8, 9).
4. The Peace-making power (Eph. 2:14; Col. 1:10).
5. The Sanctifying Power (Heb. 12:12; Eph. 2:8-10).
6. The Encouraging Power (Heb. 9:12; 10:19).
7. The Cleansing Power (Rev. 1:5; I John 1:7).
8. The Victory-giving Power (Rev. 12:7-12).

—Forrest R. Morningstar.

"WE SPEAK THAT WE DO KNOW"

John 3:11

1. We Know That in Us Dwelleth No Good Thing (Rom. 7:18).
2. We Know That the Law Was Given to Bring Conviction—Not Salvation (Rom. 3:19, 20).
3. We Know That We Are Redeemed by the Blood of Christ (I Pet. 1:18).
4. We Know That Believing in Him We Have Eternal Life (I John 5:10-13).
5. We Know That He Is Able to Keep That Which We Have Committed Unto Him (II Tim. 1:12).
6. We Know That We Shall Be Like Him (I John 3:2).

—H. A. W.

A STUDY IN PSALM 51

1. Repentance of Sin (vv. 1-9).
2. Reclaiming of Fellowship (vv. 10, 11).
3. Restoration of Joy (v. 12).
4. Rendering of Service (v. 13).

—E. N. Rogers.

WITH CHRIST

1. "Walk with me" (Rev. 3:4).
2. "Sup with me" (Rev. 3:20).
3. "Sit with me" (Rev. 3:21).
4. "Reign with me" (Rev. 20:6).

THREE PRINCIPLES OF GIVING

1. According to Possession (II Cor. 8:12).
2. According to our Power (II Cor. 8:3).
3. According to Prosperity (I Cor. 16:2).

—J. J. Roberts.

BIBLE HIGHWAYS

1. Damascus Road—Road of Salvation in Christ (Acts 9:1-8).
2. Jericho Road—Road of Service for Christ (Luke 10:30-36).
3. Emmaus Road—Road of Separation with Christ (Luke 24:13-24).

—Dwight D. Duer.

A PERSONAL CHARGE

1. Preach without Partiality (I Tim. 5:1).
2. Practice what you Preach (I Tim. 6:13, 14).
3. Preach to Profit (II Tim. 2:14).
4. Preach the Precepts (II Tim. 4:1-3).

—Griffith C. Rice.

THE POWER OF LITTLE THINGS

1. "Least of all seeds" (Matt. 13:32).
2. "A little heaven" (I Cor. 5:6).
3. "A little cloud" (I Kings 18:44).
4. "A little maid" (II Kings 5:2).
5. "A little member" (James 3:5).
6. "Little foxes" (Song of Sol. 2:15).
7. "A few little fishes" (Matt. 15:34).

ESSENTIAL ELEMENTS IN A CHRISTIAN

Hebrews 10

1. A True Heart.
2. A Full Heart.
3. A Clean Heart.
4. A Consistent Life.

—Lloyd T. Workman.

A TRUE MINISTER'S CREDENTIALS

1. Called by God the Father (Gal. 1:15).
2. Commissioned by God the Son (Acts 26:16).
3. Clothed by God the Spirit (Acts 9:17).

—J. R.

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A MERCIFUL MEDITATION

Psalm 5

1. Cry of Prayer (v. 2).
2. Consciousness of Pardon (v. 7).
3. Counsel of Pride (v. 10).
4. Chorus of Praise (v. 11).
5. Crown of Preservation (v. 12).

—Evangelistic News.

PRAYER IN JAMES 5

1. Individual Prayer (v. 13).
2. Sympathizing Prayer (v. 14).
3. Saving Prayer (v. 15).
4. Mutual Prayer (v. 16).
5. Effectual Prayer (v. 16).
6. Persistent Prayer (v. 17).
7. Successful Prayer (v. 18).

"I AM HE"

1. Jesus of Nazareth, the Man (John 18:1-5, 12, 13).
2. King of the Jews (Luke 23:1-3, 37, 38).
3. Christ, the Messiah (Mark 14:53-65).
4. The Son of God, God Himself (Matt. 26:57-64; 27:35-44).

—Raymond W. Wolfe.

FIVE MARKS OF A GENUINE CONVERSION

1. A Desire to Fellowship with Christians (Acts 9:19).
2. An Immediate Testimony for the Lord (Acts 9:20).
3. Ability to Endure Persecution for the Cause of Christ (Acts 9:23).
4. Willingness to be Used of the Lord (Acts 11:25, 26).
5. Seeking Guidance in Prayer and Bible Study (Acts 22:17).

—Earl R. Delp.

LOVE

1. The Maturity of Love (I John 2:5).
2. The Marks of Love (I John 2:10).
3. The Misdirection of Love (I John 2:15).
4. The Ministry of Love (I John 3:17).
5. The Mutuality of Love (I John 3:11).
6. The Manifestation of Love (I John 4:20, 21).
7. The Measure of Love (I John 3:16).
8. The Matchlessness of Love (I John 4:16-18).

—Believer's Magazine.

CONSECRATION

Romans 12:1, 2

- I. The Basis of the Consecrated Life.
 1. The mercies of God the plea for consecration.
 2. The mercies of God the logic of consecration.
 3. The mercies of God the power of consecration.

II. The Elements of the Consecrated Life.

1. Presentation of the body.
2. Transformation of the life.
3. Realization of the will of God.

—J. C. Macaulay.

BELIEVING AND BEHAVING

A negro preacher declares that there are two parts to the gospel: "Believing it and behaving it." Could the message of the gospel be put more definitely or more strikingly?—War Cry.

PRAYERLESSNESS

A young man who had taken service with a well-to-do farmer, after a few weeks gave up his position. A friend asked him why he had left such a good place. Was the work too hard, or the hours too long? "No." Were the wages too low? "No." "Why then did you leave?" "I left," said the man, "because the house had no roof." That was the Scottish expression for a house and home without prayer.—Clarence E. Macartney, in *Prairie Pastor and Overcomer*.

THE DEEPER TRUTH

One morning a Chicago high school teacher, when transferring from one streetcar to another, was handed a tract. Without looking at it she hurried to board her second car. As she passed the conductor, she absent-mindedly handed him the tract instead of her transfer. He glanced at the title and remarked dryly, "Oh, did he?" She retrieved the tract, surrendered her transfer and hurried to a seat. Then she looked at the leaflet. Its title read, "Jesus Paid It All."

A PERFECT RESTING PLACE

Now, published by R. G. LeTourneau, Inc., tells of a woman in Cedar Rapids, Iowa, who was injured. Some \$20,321 was found about the mattress of her bed. When told about the amount, the woman, who died later, said: "Is that all? I thought there would be \$25,000." Now, in commenting, says: "Does not this incident reveal the fact that even if one were wealthy enough to lie on a money-stuffed mattress, it would be an unsatisfactory resting place? The only perfect place of rest is on the finished work of Christ."—Watchman-Examiner.

DEATH TO SELF

In a city he visited during one of his many journeys preaching the Word of God, Dr. A. C. Gaebelein noticed a sign in a small dyeing establishment which read:

"I LIVE TO DYE, I DYE TO LIVE
THE MORE I DYE THE MORE I LIVE
THE MORE I LIVE THE MORE I DYE."

Read these words aloud, and you will hear a great spiritual truth. The more there is death to self, that much more fully is the Lord Jesus Christ able to live His life in us. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). This kind of living is possible to every believer by full appropriation of all that is his in Christ. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

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TIME: At Meeting of Christian Education Department
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Again Moody

[Continued from page 337]

nature as if he had dropped out of the moon. Such men, as a class are not qualified to reach the masses.

"I am not saying a word against the theological seminaries; they have their place. But the Rebellion would never have been put down by West Point graduates alone. We had to have volunteers. Just so it is here. We cannot do our work, with nobody but the graduates of the seminaries. We must have volunteers. I must have the very best teachers that can possibly be found in the whole country.

"Then, too, such men as I want for students are rare. Now many men are scared from going into Christian work because they see that it takes them a long time to be ready to begin. A young man doesn't know till he is twenty or twenty-three years old what he wants to do for a profession. But if he waits till then to decide to be a minister, and then goes to college and seminary, he will be thirty years old by the time he is ready to begin work; and his life is half taken out of him by that time. We want to get at the matter practically, so that working Christians may know what they can do.

"There are two buildings in our institution in Chicago, one for women and one for men; and, with 200 students, it will cost \$30,000 a year to keep it up. But we are going to be very cautious about those we take. We do not want students without qualifications for our work. There would be no difficulty in filling up with those who want to come. Plenty of men and women live in the world who have natural gifts for our sort of work, but the trouble is in finding them. They have had training schools for foreign missionaries, and now we propose to train these young men and women for the work they are best fitted for.

"If they are best fitted for work in the musical service, we shall give them a training in music. If their power lies in visiting the sick, we shall train them for that. If it is in public speaking, then we shall train the student for that. If it is in visitation from house to house, we shall train them for that.

"Women are better qualified than men for this work. A woman can go to a woman right into her kitchen, and sit down by her washtub and give her help. If her children are sick, she can give them medicine or get a doctor for them; and so she can do a great deal of good in time of need. This is a practical work which we want to do, and it will speak louder than volumes of sermons."

Editor's Note: This article is taken from the *Magazine of Christian Literature*, for October, 1889. Evidently it had previously been used in the *Christian Register*, Boston, and is largely a newspaper writer's report of an interview with Mr. Moody.

We feel the article will be of interest and value at this time, as 1946 gives us the sixtieth anniversary of the founding of the organization now known as Moody Bible Institute.

The sweetest music is not oratorios, but in the human voice when it speaks from its instant tones of tenderness, truth and courage.—Emerson.

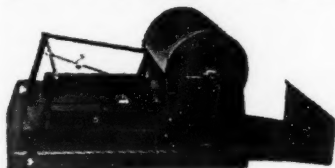
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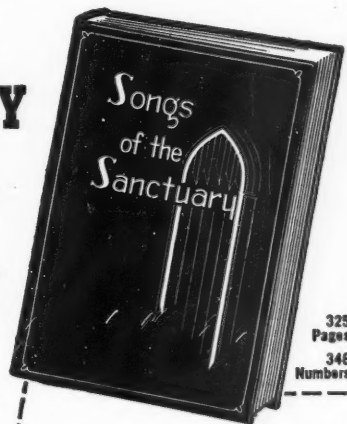
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While We Watch for the Sunrise

[Continued from page 339]

the righteousness of God in him" (II Cor. 5:21); and in exchange, God "hath laid on him the iniquity of us all" (Isa. 53:6). It is not a mass transaction, but an individual exchange of Christ's righteousness for the sinner's guilt, whereby the sinner is justified in the sight of God. This is the mystery of the indwelling Christ, which is the one great reality of Christian experience in those reborn of the Holy Spirit.

The completeness of this intimate, personal transaction between the reborn believer and Christ is wonderful to contem-

plate. He became poor that we might become rich; He was made sin that we might be made righteous; He was born in the flesh that we might be reborn in the Spirit; He became mortal that we might become immortal; He was despised and rejected by men that we might be justified and accepted by God; He was condemned unjustly that we might be pardoned by grace; He took the form of a servant that we might be made kings and priests unto God; He died and was buried for a time that we might live eternally; He descended into hell that we might ascend into heaven.

God also emptied Himself when He gave His only begotten Son. The type of His Calvary love revealed in John 3:16 is that of Abraham offering his only son Isaac, in which it is twice asserted that "they went both of them together" (Gen. 22:6, 8). There was no sacrifice that an omnipotent God, the Creator of all things, could make, save one—His only begotten Son. Yet God so loved the world that He emptied Himself; "they went both of them together." "How shall we escape, if we neglect so great salvation" (Heb. 2:3). "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:28).

THE NATURE AND EXTENT OF

THE OBLIGATION which the possession of this treasure lays upon Christians would be better understood if it was realized that "God had only one Son and he was a foreign missionary." For it was this personal ministry to a lost world that Jesus delegated to His disciples in the upper room after His resurrection, when He said, "As my Father hath sent me, even so send I you" (John 20:21). This work of the Spirit in the believer was part of God's eternal purpose, for in Jesus' prayer in the garden, He said, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

Paul's epistles are filled with this missionary message although he had never read John's Gospel, for he was beheaded many years before it was written. It was by direct inspiration that he wrote, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). To know Christ is to make Him known, for life begets life. Therefore a living Church manifests its life on the mission field, for unless it follows in the footsteps of the homeless Christ, God's missionary, it is not following Him at all.

The history of missions might well be symbolized by the alabaster box of precious ointment, broken that Christ might be glorified (Mark 14:6). It is an old saying that "the blood of the martyrs is

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the seed of the Church," for the way of the cross is a pathway of blood sacrifice. Few know today what Jesus meant, nor would they accept it if they knew, when He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). These three steps up Calvary's hill are too steep for the multitude, and therefore there are many attempts to by-pass the cross.

The first step is the steepest, for to deny self means what it meant to Jesus when in the agony of facing the ordeal of the cross He said, "Not my will, but thine be done." This is the complete surrender of the will to God which accompanies the new birth.

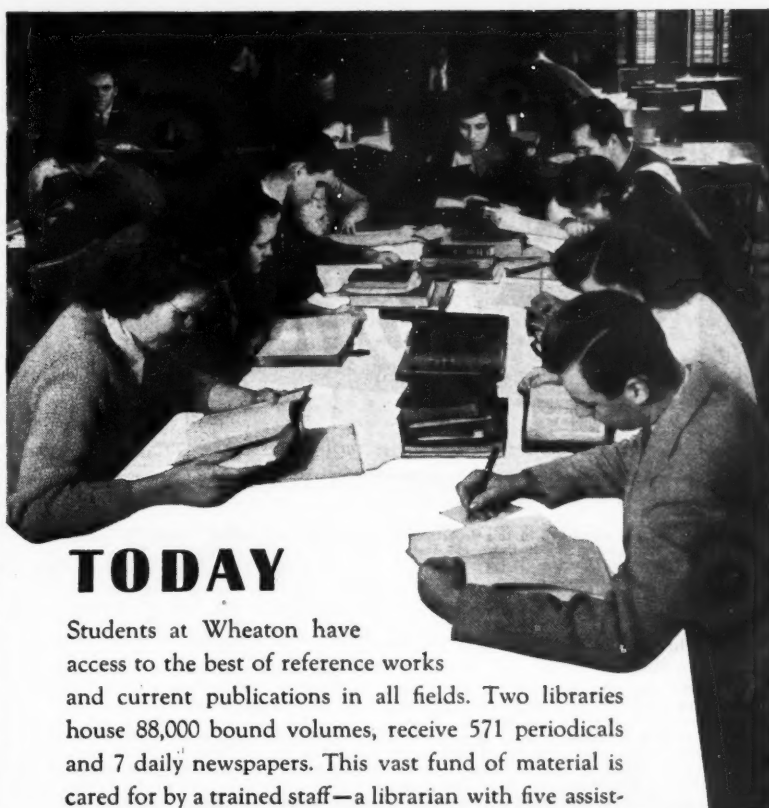
The second step, bearing the cross, can be taken only after the first. What it implies is explained by Paul in his Epistle to the Galatians: "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20).

The reborn believer is so fully identified with Christ that the world no longer attracts him. He stands on the Godward side of the cross, and has passed through his Calvary experience from death with Christ into the resurrection power of his endless life. Therefore Paul says, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). The reborn believer, standing on the victory side of the cross, henceforth leads a separated life, for not only is he separated from the world, but separated unto God.

The third step in the separated life is to follow Christ, which makes every Christian a missionary, for God "hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (II Cor. 5:18).

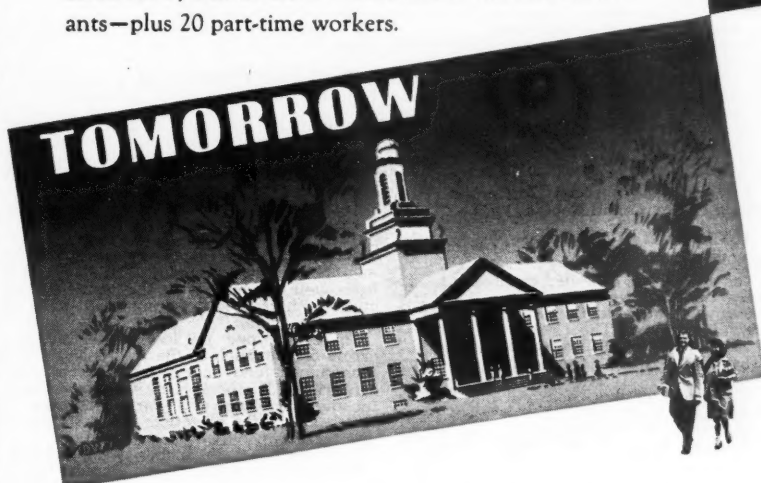
It is this ministry of reconciliation which presses upon us today with a greater urgency than ever before. For the world is quaking with apprehension of "the removing of those things that are shaken, as of things that are made" (Heb. 11:27), and it is for us to make known "those things which cannot be shaken" which shall remain when the cross alone shall "tower o'er the wrecks of time."

Both the Old and New Testaments close with the promise of Christ's second coming. In the Old Testament the promise is, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2), which definitely refers to Christ's second advent and not to the first; while in the New Testament the closing word of the Scripture is Christ's own promise, "He which testifieth these things saith, Surely I come quickly" (Rev. 22:20). But "the gospel must first be published among all nations," and the challenge as we watch for the sunrise is, "Every Christian a missionary!"

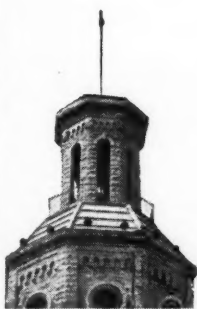


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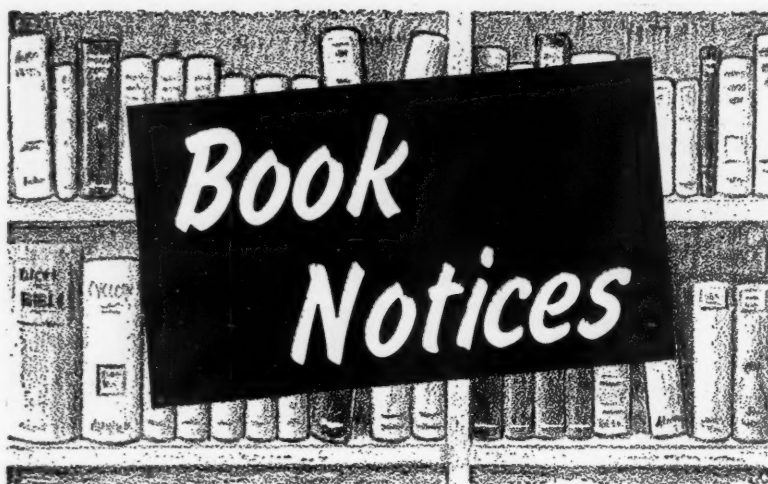


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Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago 10, Illinois.

He is Able, by Chaplain Alvin O. Carlson, Capt., U.S.A.

A volume containing some of the rich experiences of a faithful preacher of the gospel among the men of our armed forces. It is a thrilling confirmation of the power of the gospel unto salvation to all who believe. One is made to realize how vital is the quality of the shepherd in a chaplain as in places of peril and pain and need he performs his service and gives of himself to the utmost in patience and love.

There are many interesting letters of gratitude not only from men themselves, but also from parents to the author for the saving grace which came to their sons through his ministry, and also for the spiritual influence it had upon parents themselves. It is heart-warming to learn of the many who have found Christ on the battlefield.

82 pages. 5½ x 8 inches. Zondervan Publishing House, Grand Rapids. \$1.00. N.J.S.

If Christ Had Not Come, by Jarrette Aycock.

The author has compiled ten inspirational messages which he has used in evangelistic meetings throughout the country. Some of his subjects are "The Cross," "The Value of the Soul," "The Book of Revelation," "The Holy Spirit," and "The Amazing Book."

The reader of this book will find it both pleasurable and profitable.

131 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.25. J.F.H.

An Outline of Missions, by John Aberly.

An increased interest in foreign missions has been one of the outcomes of the recent world conflict and seems to call for new textbooks to deal with the subject. This book is planned for use as a text in theological schools, as well as for the Christian public.

The general method pursued is not new, but it presents some interesting variations. The first third of the book is devoted to a general survey of Christian missions from apostolic days to the present, with an introductory chapter on the scriptural basis of missions. The other two-thirds is a survey of the separate major divisions of the missionary world, ending with a chapter on methods, results and prospects. In the second part special attention is paid to Lutheran missions, but not in such a way as to interfere with a balanced treatment.

The author has provided a great deal of valuable material, much of it on recent developments, but it is to be feared that at times he was not sufficiently careful in

verifying his facts. This is particularly important in a textbook. Thus the Sudan Interior Mission is confused with the Sudan United Mission, both in Nigeria; the Christian and Missionary Alliance is said to have entered French Indo-China in 1903 instead of 1911; and the declaration of independence from Spain by Venezuela and Colombia has been confused with Venezuela's withdrawal from Bolivar's *Gran Colombia*, some twenty years later.

However, considering the great scope of the book, the author is to be commended for his work. A future edition will doubtless remedy these minor defects and perhaps strengthen the rather weak chapter on Latin America. The book is a valuable contribution in its field.

306 pages. 6 x 9 inches. Muhlenberg Press, Philadelphia. \$3.50. H.R.C.

To Whom I Now Send Thee, by Dr. John C. DeKorne.

In January, 1940, the Christian Reformed Church assumed responsibility for missionary work in a section of Nigeria which had previously pertained to the Sudan United Mission.

This volume by the secretary of Missions traces the beginnings of the work and the negotiations for transfer of responsibility, and then reports on the progress of the mission in detail from 1940. The work has been well begun, but in the words of the author "there is still a long trek ahead of us in the Sudan."

There are one or two rather strange errors of fact, such as the reference to the Mohammedan advance of the fifth and sixth centuries. The book contains a good chapter on "Problems and Partial Solutions," which merits the attention of new missionary recruits.

96 pages. 5½ x 7¼ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. Cloth. 60 cents. H.R.C.

We Move into Africa, by Henry Nau.

This book is more than the story of the founding of Lutheran work in southeastern Nigeria. It is at the same time a most interesting commentary on African life and the problems it presents to Christian missionary endeavor.

The author, at one time a missionary to India, was called on in 1936 to lay the foundations in this new African field of the Lutheran Church. That his work showed discrimination and thoroughness can be judged by the account which he writes.

The book is very well written, with an abundance of illustrative incidents told in an interesting fashion. It is admirably comprehensive, and its treatment of the work of other missions seems to be remarkably fair, though it is inevitable that some theological bias should appear. It is a book which can be recommended to all friends of African missions.

414 pages. 5 x 7½ inches. Concordia Publishing House, St. Louis. \$2.00. H.R.C.

The Dramatic Story of Old Testament History, by Ira Maurice Price, Ph.D.

This is the fourth edition of a great work published first in 1929. While not to be commended for his critical positions concerning the date and authorship of the books of the Old Testament, the author's spirit and purpose to make the Old Testament a living book to present-day readers are to be commended.

Many conservative Bible students must still be unacquainted with this delightful and scholarly recital of the Old Testament narrative. It is a most readable book. Dr. Price, who prior to his death in 1939 taught at the University of Chicago for many years, makes the Old Testament characters live and speak and walk around. Of special value is the presentation of Old Testament prophets. In a graphic way he shows the place that each of them filled, and makes clear the political, social and religious situation in which each one worked. The book contains many helpful maps and illustrations.

471 pages. 5½ x 8¼ inches. Fleming H. Revell Company, New York. \$3.50. W.F.

His Glorious Appearing and Othre Sermons, by D. B. Eastepe.

Now in its second edition, this book of four Bible-centered, Christ-exalting sermons has already proved a blessing to many hearts. The other sermons are: "The Gospel of Christ"; "Wells of Salvation"; "Salvation and Rewards." Pastor of Calvary Baptist Church, Covington, Ky., the author is to be commended for his faithfulness to the old Book and to the old faith.

63 pages. 5½ x 7¼ inches. Kentucky Bible Depot, Covington. Paper, 25 cents. W.F.

Scientific Rationalism and Christian Faith, by R. E. D. Clark, Ph.D.

For the student today who feels that the Christian faith is untenable and the non-Christian's position as set forth by numerous rationalists is unanswerable, this book is invaluable. Two different types of rationalism as characterized by J. B. S. Haldane and Julian S. Huxley, who are both agreed that science has abolished God, are considered in detail. This is a scholarly book to help the student engulfed in the mire of doubt and skepticism.

95 pages. 4¾ x 7¼ inches. The InterVarsity Fellowship, Chicago. 65 cents. W.F.

Biblical Messengers of Encouragement, by Ivan H. Hagedorn.

The world needs an encouraging word. The Bible is full of stories of those who overcame by faith in God when all the circumstances were apparently against them. The author skillfully draws the full measure of encouragement from seventeen Old and New Testament characters, leading up to "Jesus Christ, the Son of God, who was and is the greatest Encourager of them all." He writes well, and he is unusually apt in the use of illustrations.

174 pages. 5 x 7¼ inches. The Pulpit Press, Great Neck, N.Y. \$2.00. H.L.L.

Triumph in Christ, by Ralph G. Turnbull.

Twelve radio messages dealing with practical and devotional themes such as the Christian life, suffering, death, and the life beyond. They are well written and true to the Word of God.

99 pages. 5 x 7¼ inches. Bethlehem Book Room, Philadelphia. \$1.00. H.L.L.

The Wail of a Drug Addict, by D. C. Van Slyke.

After a decision for Christ as a boy the author fell into awful sin, going from tobacco to liquor, and then to drugs. He tells of the horrible slavery of the drug addict, as he relates his own harrowing experiences. Ultimately, through prayer the power of God came to his deliverance and he became a preacher and an evangelist. The story is full of instruction and encouragement to those who are victims of liquor and drug addiction, and their number is greater

than most of us think. The writer is a member of the Nazarene Church and stresses some of the doctrinal emphasis of that denomination.

121 pages. 5 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.25. H.L.L.

Uncle Walter's Animal Stories, by Walter L. Wilson, M.D.

The six stories in this book by the well-known writer and Bible conference speaker will have a real appeal to children. The gospel applications are made in an easy and attractive manner.

27 pages. 7 1/2 x 10 1/2 inches. Zondervan Publishing House, Grand Rapids. Paper, 35 cents. W.F.

Sunny Side Stories for Children, by Marian Black.

64 pages. 6 x 9 inches. The Wartburg Press, Columbus, Ohio. 50 cents.

The Child's Story Garden, by Marian Black.

92 pages. 6 x 9 inches. The Wartburg Press, Columbus, Ohio. 75 cents.

The first sixty-four pages of the second book named are identical to those in the first book; the second has more stories and pictures. Both books contain stories, pictures and verses for little folks. All of the material is wholesome and some of it deals with Christian themes. The pictures are splendid. These books are well-bound and suitable as gifts. W.F.

Behold Your King, by Florence M. Bauer.

This is the story of Jonathan of Cyrene and his experiences in Palestine during the days of our Lord's earthly ministry. The story is exceedingly well told. With a sure grasp of materials the author has succeeded in writing a novel that holds the reader's attention from start to finish. She makes the stirring scenes of those early days to live anew. Her characters are real and lifelike.

Unlike many other books in the field of fiction, however, the author takes no liberties with the sacred narrative around which it is woven. Above all, with a restraint born of reverence, she refrains from putting upon the lips of Jesus words or utterances other than those recorded in the Gospels.

The reading of this book will bring a real spiritual blessing to those who love our Lord Jesus Christ.

408 pages. 5 1/2 x 8 inches. The Bobbs-Merrill Company, Indianapolis and New York. \$2.75. C.N.B.

Christ the Hope of Glory, by William Childs Robinson.

Professor of Historical Theology in Columbia Theological Seminary, Decatur, Ga., the author clearly shows the centrality of eschatology in both the Old and the New Testaments. He believes that the premillennial position calling for what he terms an "intermediate kingdom" is foreign to the idea of Scripture. He cannot conceive of a "thousand-year reign ending in a fresh outbreak of Satan's power."

Originally presented as the Sprunt Lectures at the Union Theological Seminary of Virginia in 1941, the work is reverent and scholarly. The author rejects "Chiliasm," but anticipates the imminent return of Christ, yet definitely rejects the premillennial point of view.

324 pages. 5 1/4 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$3.00. W.F.

A Garland of Gladness, by Alexander Maclaren, D.D.

Material from the writings of the "Prince of Expositors" on the Beatitudes of Matthew 5 is here gathered under new chapter headings and with some editing. The standards of the Beatitudes are shown to be attainable only by the indwelling of the Holy Spirit and in His power. It is a devotional study with a spiritual, practical emphasis.

132 pages. 5 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.50. H.L.L.

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126 pages. 5 1/4 x 7 1/4 inches. Christian Council in Palestine, New York. Paper. H.L.L.

The Holy Spirit, by L. T. Wilds, D.D.

This is a series of sermons or studies on the Holy Spirit. It is made up of two parts, the first dealing particularly with the doctrine of the Holy Spirit and the second with His relationship to the believer. We are always glad to recommend a vital contribution to this great doctrine which has been much neglected in the Church. The only serious question that might be raised concerning the book is its subtitle, "Our Spiritual Mother." It is not quite clear as to why such a term should be used with reference to the Holy Spirit.

93 pages. 5 1/4 x 7 1/2 inches. John Knox Press, Richmond, Va. 75 cents. P.B.F.

Keswick Convention in London, 1945.

This is a full report of the addresses given in Westminster Chapel. On account of war conditions, this convention was held in London instead of at Keswick. The volume contains eighteen addresses, as well as luncheon-hour talks to business people and instruction meeting addresses. Among the speakers are found the names of Dr. W. Graham Scroggie, J. Russell Howden, and Gordon Guinness.

155 pages. 5 x 7 inches. Marshall, Morgan and Scott, London and Edinburgh. \$1.00. P.B.F.

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A NEW FIELD WORKER

Deo M. White, of Greensboro, N. C., became a member of the Institute field staff on Nov. 1, 1945. Mr. White, who will represent Moody Bible Institute in the Southeastern States, has lived in that territory all of his life except for a six-year period in Chicago. He has attended the Institute Evening School. Before becoming associated with the Institute he was connected with an insurance company, and previously with the Railroad Retirement board. Mr. White is married and has two sons.



Mr. White

Don Norman has resigned as director

STAFF CHANGES

Don Norman has resigned as director

of Moody Press to become general manager for the Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. The Institute family will prayerfully follow his work through all the future.

Robert L. Constable, director of the Correspondence School, relinquishes that responsibility to become director of the Moody Press.

Edward A. Cording, who has been serving in the Bureau of Public Relations, becomes director of the Correspondence School.

Frank E. Warren becomes assistant director of the Bureau of Public Relations.

Henry Kraakevik becomes assistant director of the Extension Department.

Paul W. Schwepker becomes assistant director of the Bureau of Maintenance.

While Mr. Norman's period of service closes January 31, all of the above changes became effective January 1.

FALL TERM COMMENCEMENT

Climaxing a day of blessing at Moody

Bible Institute when seventy-three students received diplomas at the fall term commencement on December 20, Dr. Charles W. Koller, president of Northern Baptist Theological Seminary of Chicago, challenged the graduating class and members of the Institute family as he spoke on "Power Enough and to Spare."

"Christ took a handful of food and made it suffice five thousand persons," Dr. Koller said. "And as Paul cried out, 'Who is sufficient for these things,' and then gave out the answer, 'Our sufficiency is of God,' so it is today. It is that which God adds that makes the sufficiency. The secret of the power of the apostles is seen in the phrase, 'the Lord working with them.' They worked, it is true. But that is not the key to the situation. The key is that as they worked, God worked too."

Dr. Koller then said that the secret of power in the day of the apostles as well as in our day is twofold: unfaltering obedience to the sovereignty of Christ, and

The Moody Bible Institute of Chicago



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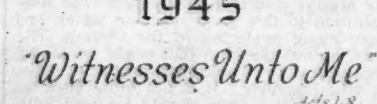
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Class of December 1945

"Witnesses Unto Me" Acts 1:8



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unwavering fidelity to the gospel. The secret of securing this full co-operation of God is involved in the prayer of Saul of Tarsus, "Lord, what wilt thou have me to do?" Dr. Koller explained.

Stanley L. Donaldson, president of the class, led in the class exercises in Torrey-Gray Auditorium at 10:30 A.M., assisted by Doris L. Paul, vice-president; Doris J. Heath, recording secretary; Evelyn J. Rupp, corresponding secretary, and Charles C. Masson, treasurer, and others.

Music for the exercises was furnished by an ensemble of women's voices under the direction of Theodore M. Ruff, with Alfred Holzworth, member of the music faculty of the Institute, at the organ, and Mary Alice Willetts, member of the class, at the piano. The class song, "His Wittenesses," by D. Ruth Nunn, with the words by Florence J. Miller, was well received.

Shirley L. Likens represented the women of her class as she spoke on the subject, "To the Praise of His Glory." She paid tribute to the late Dr. Max I. Reich, who was an example, she said, of walking worthy of our calling in Christ. "We must do His will, and glory only in the cross of Christ and not in ourselves," she declared. "We go to the place of His appointment that we might be to the praise of His glory."

Speaking on the class motto, "Witnesses unto Me," Albert Montgomery said that witnesses are necessary even today, because God has ordained that the gospel be taken to the world through human channels, and because every person in the world not already saved is already lost. "The remedy for this tragic condition is found in the Lord Jesus Christ," he explained, "but a witness is needed to take the message to the people at the ends of the earth. The results of our witnessing are twofold: there comes a blessing to the one who takes the message, and there is the blessing to those who receive the message. And Christ is glorified in all this."

In the evening's exercises a women's choir under the direction of Guy C. Latchaw, member of the music faculty, sang two numbers, "Silent Night, Holy Night," by Gruber-Lorenz, and "Heavenly Birth," by Shelley. Mr. Holzworth was at the organ console and Lois Hatt accompanied at the piano.

A highlight in the presentation of diplomas came when Cpl. Daniel George Widlicka, who left the Institute at the close of his junior term in December, 1942, to join the army, received his diploma by special vote of faculty in accordance with a war emergency measure. He was given an ovation.

Following the presentation of diplomas, Dr. Will H. Houghton, president of the Institute, spoke briefly on the nature of the believer's testimony in the present day. "Is it not strange that after two thousand years Christ is still on trial and denied by many preachers and many institutions which were founded years ago to preach the Word? Is it not strange that two thousand years after Christ died on Calvary you have the opportunity to go out and tell about Christ to a world still against Him—to a world in which He is still on trial? You cannot

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witness for Christ in heaven. You will praise Him there, but here in this life and on this earth you must witness for Him!"

Twenty-one states and fifteen denominational groups were represented in the graduating class, it was reported. Besides Corporal Widdicka, those receiving diplomas at the fall term commencement were:

General Course: Beatrice Jeanette Brewer, Lucille G. Bruischart, Marion Gooden Canady, Fern Arlene Conner, Irene Ruth Correll, Elsie Olive Fiesenhiser, Betty Anne Fries, Alice Marie Kell, Verda Blanche Nickerson, Shirley L. O'Brien, Anne Popp, Theodora Marie Ruff, Violet Lucille Sheffer, Cordie Wilfong Smith, Isabelle Stevenson, William Eugene Bell, Raymond LeRoy Bittner, Richard Eugene Coleman, Stanley L. Donaldson, William Rudolph Fusco, William George Franks, Clifton Garnett, William Walton Gilstrap, Albert Cleveland Montgomery, Chester Durwood Page, Vernon Peter Pearson.

Christian Education Course: Helen Lucille Biddle, Dorothy Louise Briggs, Alice Joyce Brink, Ethel Mae Green, Shirley Lee Likens, Cleo Ruth MacDonald, Doris Lee Paul, Helen Elizabeth Spyker, Lois Ellen Steinberg, Arvilla Eloine Stevenson, June Josephine Witt, Russell Howard Christensen.

Christian Education - Music Course: Elizabeth Jean Bishop, Shirley Alzada Dixon, Helen M. Greenawalt, Doris Jean Heath, Isyle Grace Johnson, Laura Louise Kasten, Charlotte Belle Linn, Evelyn Mary Lowe, Alice Bakk Midura, Della Ruth Nunn, Marylou Alice Willetts.

Missionary Course: Doris Marie Boykin, Marjorie Mae Brown, Mavis June Buikema, Sara Mae Cooper, Winifred Ruth Dagleish, Edith Marie Durst, Ruth E. Erickson, Miriam Grace Jones, Cleo Hall Legg, Louise Elizabeth McWherter, Florence Jane Miller, Vivian L. Olson, Helen June Paige, Agnes May Richards, Babye Bess Robertson, Evelyn June Rupp, Darlene Mae Sauser, Marian Grace Stamiris, Norma Rae Tharaldsen, Dorothy Marie Webster, William Dale Battishill, Leroy Alfred Davis, Harold Hiram Drenth.

Pastors Course: Charles Campbell Masson.

FROM FIELDS AFAR

Esther Matteson '42, writes from Mexico that the Lord is leading the Wycliffe Bible Translators, with whom she is associated, into a new field—the region of the Amazon headwaters behind the Andes in Peru. There are about fifty tribes without the Word. God has wonderfully opened the door of Peru, and the expectation is to enter in March. More than twenty have volunteered to go and are being seasoned for the new field in a jungle training camp in southern Mexico.

The friends of Mrs. Sergjusz Jankowski (Anna F. Grycyna '33) will rejoice that her life and the lives of her husband and two children have been spared. After three and a half years of separation in Poland they have been reunited in a Polish misplaced persons camp in west-

ern Germany. She writes that among the many thousands of Russians, the Lord has used her and her husband to the salvation of precious souls. She asks for the prayers of interested friends.

STUDENTS OF OTHER DAYS

Paul Lehrer '31, and Mrs. Lehrer (Elizabeth Newton '23), who are the homemakers for Rift Valley Academy, a school for missionaries' children in Kenya Colony, East Africa, are back in the states on furlough. They may be reached at the Africa Inland Mission office, 373 Carlton Ave., Brooklyn, N.Y. They recently visited the Institute.

Mabel Taylor '38, who makes her home in a trailer house beside the Presbyterian parsonage in Martin, S.D., is working under the American Sunday School Union in South Dakota. She has charge of the religious instruction in eighteen schools in Bennett County. All of these are rural, except the high school in Martin. Classes are held for half an hour once a week during the school term. Many children live too far from any Sunday school or church to attend regular services. Miss Taylor also teaches in an Indian school in a town where there are no services at all.

BIRTHS

To C. F. Barnett '44, and Mrs. Barnett '44, a son, Charles Robert, Dec. 10, at Jonesboro, Ark.

To Edwin F. Walter '38, and Mrs. Walter '36, a daughter, Evelyn Renee, July 5, at Onida, S.D.

To Harry R. Elyea, '44, and Mrs. Elyea '40, a son, Thomas Abraham, Sept. 29, at Jos, Nigeria.

To L. Paul Sheetz '41, and Mrs. Sheetz (Charlotte Hall '40) a daughter, Virginia Marie, Dec. 11, at Oranjestad, Aruba, Netherland West Indies.

To C. M. George '43, and Mrs. George '43, a son, Timothy Lee, Dec. 4, at Omaha, Neb.

To Stanley Adair '42, and Mrs. Adair, a daughter, Colleen Rose, Nov. 25, at Tacoma, Wash.

To Henry Owen Berends, Jr. '43, and Mrs. Berends (Helen L. Shute '43) a son, Henry Timothy, Nov. 11, at Grand Rapids, Mich.

MARRIAGES

Homer Lee George '45, and Elizabeth Robbins '45, Nov. 30, at New Hyde Park, N.Y.

James Alfred Jacobson and Ruth Marjorie Butts '42, Dec. 6, at Miango, Jos, Nigeria.

J. Cecil Anderson '41, and Harriet L. Van Order '42, Nov. 23, at Allegan, Mich.

Kenneth E. Churchill '44, and Marie H. Georgalas '45, June 3, at Chicago, Ill.

Haywood A. Mitchell and Elizabeth I. Dennison '43, Sept. 12, at Greensburg, Ky.

Milburn L. Bryant '45, and Theodora Marie Ruff '45, Dec. 21, at Chicago, Ill.

DEATHS

Andrew Yang '40, died Dec. 15, as the result of an auto accident near Bend, Ore., while on an evangelistic tour. Mr. Yang came to the United States from China a few years ago.

Moody Monthly

Classified Advertisements

Advertisements under this heading are 8 cents a word, minimum charge, \$1.60.
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BIBLES

FAIVRE ANNOTATED NEW TESTAMENT: English 40 cts.; bound 85 cts.; French, German 60 cts. Alice Fontannaz, 506 Oakdale Avenue, Chicago 14, Ill.

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35 MM FILMSLIDES FOR THE CHURCH. EVANGELISTIC Sermons—Illustrated Hymns—Life of Christ—Mission Stories—Illustrated Bible Study. Free Catalog. Bond Slide Co., Dept. MC, 68 W. Washington, Chicago.

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TWO DECADES ON THE AIR

TWENTY years ago Moody Bible Institute began its radio ministry. The initial step was a half-hour program, broadcast once a week on Sunday evenings, featuring a student quartet and a faculty accompanist. After thirty-eight programs over station WGES, arrangements were made to share 207 hours with WENR.

Listeners wrote in to say:

"I located station WENR last night. It certainly sounded good and reminded me of the good old days at Moody Bible Institute. I am sure that the radio venture is well worth while, and that D. L. Moody would put his stamp of approval on it if he were living today."

"It is an oasis in the desert of daily routine to hear the old, old story in song. I only have a one-tube set, and WENR is the plainest station I can get."

Steps of Progress

In July, 1926, the Institute was given its own federally authorized wave length and scheduled a seventeen and a half hour broadcast week over their 500-watt transmitter, erected atop the building at 152 Institute Place. Operating in a single studio with many outside "sound effects" which could not be eliminated, 2,143 hours were added to the broadcasting total. Then in January, 1928, WMBI increased its transmitting power to 5,000 watts, and the transmitter was moved to Addison, Ill.

The radio ministry grew and studio facilities became too small. In January, 1939, the Radio Department moved into larger quarters in the new tower studios.

The year 1941 brought many more changes. In March, WMBI changed from 1080 to 1110 kilocycles; in April a permit to erect a frequency modulation station was granted; and in July, full daytime operating privileges, granted by the Federal Communications Commission, made possible an enlarged schedule that included educational and cultural features with 30 per cent more time for gospel broadcasting on the air.

TODAY'S RADIO STORY

- "I have a daily habit of listening to WMBI."
- "I enjoy every minute you're on the air."
- "Your station is a voice of consolation and courage."

The messages continue to pour in while God's Word is faithfully proclaimed from sunrise to sunset every day.

● "Your radio message just a few moments ago came to me at an especially opportune time. I received the help I was needing this morning when the way looked dark and dreary. Several times before WMBI has been more than helpful. Again today God and your program did not fail me."

● "You will be happy to know one of the guards at the state prison in Pontiac, Ill., tells me there are several inmates there who listen to the WMBI Bible lessons and courses regularly. Right now my family is listening to Robert Parsons singing, 'For you I am praying.' That's what we do daily for WMBI."

● "I am a little girl and I listen to your program every day. My little brother

'Chubby' listens, too. We like to hear songs about Jesus."

● "The spiritual depth of varied and numerous programs given over WMBI is precious. Every day there is spiritual bread which satisfies."

● "Since first tuning in WMBI five years ago, I have often gotten down on my knees and thanked my heavenly Father for the channel of renewed faith, encouragement, strength, and more than that, reconsecration of life to Christ."

With a history of 46,000 hours on the air during twenty years of continuous broadcasting, all future programs over WMBI and WDLM will continue to be "dedicated wholly to the service of our Lord and Saviour Jesus Christ."

FOUNDER'S WEEK

Again this year many of the Founder's Week meetings Feb. 4-13 will be shared with the radio audience. A program that's different is being planned this year for the annual radio rally to be held Feb. 4 in Moody Memorial Church auditorium. It is possible that guests will not only take part in a transcribed broadcast, but will be able to watch the steps involved in preparing a transcription for broadcast use.

Special tours for out-of-town conference guests will include visits to the Radio Department. A welcome awaits everyone—those at home and those in the visitors' galleries—to the afternoon studio party programs with the mixed ensemble, vocalists, instrumentalists, and various staff personnel taking part.

WMBI—Sundays, 8:00 A.M. to 5:30 P.M.
Weekdays, 6:45 A.M. to 5:30 P.M.

Angelus Trio.....Sun.,	5:15 P.M.
Bible Reading.....Sun., 7:30 P.M.†	6:45 P.M.†
Bible Quiz.....Sun.,	4:00 P.M.
Birthday Program.....Wed.,	3:00 P.M.
Bread of Life.....weekdays,	9:00 A.M.*
Chapel Service.....M.,	8:15 A.M.*
Child Evangelism Fellowship.....Tue.,	9:45 A.M.*
Chorus Time.....Wed.,	9:30 A.M.*
Dean's Quarter Hour.....Tue.,	7:45 P.M.†
Editor Speaks, The.....Tue.,	4:30 P.M.
Evening Meditation.....Sun.,	2:45 P.M.
For Women Only.....M.,	12:30 P.M.
Friday Morning Songsters.....F.,	11:15 A.M.
From a City Tower.....M., W., F.,	1:45 P.M.
Gems of Melody.....weekdays,	5:30 P.M.†
Gloria Trio.....Sun.,	10:30 A.M.
Golden Nuggets.....Th.,	3:45 P.M.
Good News.....Sun.,	10:00 A.M.
Good News in Song.....M. to F.,	8:45 A.M.*
Gospel in Music.....M.,	7:00 P.M.†
Grace Notes.....Sun.,	8:30 A.M.
Greek Word Studies.....Th.,	9:30 A.M.*
Haven of Rest.....M., W.,	6:30 P.M.†
Home Hour.....Sun., 4:30 P.M., Th., 11:30 A.M., Sat.,	7:00 P.M.†
Home Hour.....Th.,	2:00 P.M.
Hymn Sing.....M. to Th.,	12:10 P.M.
Hymns for the Home.....M., F.,	4:30 P.M.
Hymns You Love to Sing.....Tue.,	3:45 P.M.
Keyboard Harmonies.....M., W., F.,	5:15 P.M.†
Komfort Korner.....M.,	4:45 P.M.
K.Y.B. Club.....Sat.,	2:00 P.M.
Let's Praise Him.....Sun.,	8:00 A.M.
Library Chats.....Sat.,	1:00 P.M.

WMBI AND WDLM PROGRAM SCHEDULE

Life for Wild Life.....Sat.,	10:45 A.M.
Listening Post.....M. to F.,	5:00 P.M.
Living Water.....M. to F.,	1:00 P.M.
Marimba Specialties.....Sat.,	1:30 P.M.
Masterworks of Music.....Sat.,	3:30 P.M.
Melody Lane.....M. to F.,	2:30 P.M.
Men's Voices in Song.....Sun., 9:00 A.M.,	7:00 P.M.†
Message.....Th., F.,	4:45 P.M.†
Message to Israel.....Sun.,	5:00 P.M.
Miracles of Science.....Sun., 9:30 A.M.,	7:45 P.M.†
Missionary Echoes.....Sat.,	5:00 P.M.
Moments of Melody.....M.,	9:45 A.M.*
Moody Press.....M. to F.,	1:30 P.M.
Morning Meditation.....Tue., Th., F.,	6:45 P.M.†
Morning Melodies.....Th.,	2:15 P.M.
Morning Worship.....Sun.,	8:45 A.M.*
Musical Moments.....weekdays,	8:00 A.M.
Musical Moments.....weekdays,	7:30 A.M.*
Music Story.....4:00 P.M.,	3:30 P.M.
Music Without Words.....Tue.,	8:00 P.M.†
News.....daily,	8:30 A.M.*
News.....weekdays, 7:00* 12:00 M., 4:15, 6:00, 7:30†, weekdays, ex. Th., 10:30 A.M.; M. to F., 2:45 P.M.; Th.,	10:10 A.M.
No. 9 Elm Street.....Sat.,	1:55 P.M.
Odz and Enz.....M., W., F.,	10:15 A.M.
Old-fashioned Revival Hour.....M., W., F.,	7:45 P.M.†
Old Favorites.....Sat.,	9:45 A.M.*
Old Testament Stories.....Sun.,	1:00 P.M.
Open Bible.....Tue.,	11:15 A.M.
Open Bible.....Sat.,	9:45 A.M.*
Organ.....Sat.,	12:30 P.M.
Organ.....weekdays, 7:15 A.M.* Sun., 5:15 P.M.*; 6:00 P.M.†; Tue., 1:45 P.M.; Tue. to F., W., 9:45 A.M.*; Th.,	6:15 P.M.† 9:30 A.M.* 7:00 P.M.† 4:30 P.M.

WDLM—Sundays, 8:00 A.M. to 9:00 P.M.
Weekdays, 10:00 A.M. to 9:00 P.M.

Organ Interlude.....Th.,	12:10 P.M.
Organ Moods.....Sun.,	11:00 A.M.
Organ Prelude.....Sun.,	10:45 A.M.
Organ Recital.....Sun.,	12:30 P.M.
Prayer Circle.....weekdays,	10:00 A.M.
Quiet Hour.....Sun.,	6:30 P.M.†
Question Box.....Tue., 11:30 A.M.; Sat.,	11:00 A.M.
Radio School of the Bible.....W., 4:30 P.M.; F.,	10:45 A.M.
Radio Workshop.....M., W., F.,	3:45 P.M.
Rainbow Trio.....Sun.,	2:00 P.M.
Religious News.....Sat.,	10:15 A.M.
Sacred Song.....M. to F.,	2:50 P.M.
Servicemen's Center Echoes.....weekdays, 12:45 P.M.; Sat.,	7:45 P.M.†
Shop Meeting.....Tue.,	2:00 P.M.
Shut-In Program.....F.,	12:15 P.M.
Singing Strings.....M.,	10:45 A.M.
Slumber Boat.....Sat.,	3:00 P.M.
Solo Time.....Th.,	1:45 P.M.
Songs at Eventide.....Sun., 9:45 A.M.; Tue.,	10:15 A.M.
Southland Songs.....Wed., 4:45 P.M.; Sat.,	8:45 A.M.*
Story Time.....Tue., Th., F., Sat.,	6:30 P.M.†
Story Time for Boys and Girls.....Sun.,	5:30 P.M.†
Strings and Voice.....Tue.,	4:45 P.M.
String Trio.....W., F.,	11:30 A.M.
Student Pulpit.....Tue. to Th.,	12:30 P.M.
Sunday Morning Service.....Sun.,	3:30 P.M.
Sunday School Lesson.....Sun.,	2:30 P.M.
Sunrise Songs.....Sat.,	4:45 P.M.
Thoughts and Tunes.....Sun.,	11:00 A.M.
Tract League.....Tue.,	10:45 A.M.
Treble Harmonies.....weekdays, 6:45 A.M.* Th.,	3:00 P.M.
Verse by Verse.....M., Tue., Th., F.,	1:45 P.M.
World Wide Missions.....Sat.,	5:15 P.M.†
Young People's Hour.....Tue., Th., Sat.,	2:00 P.M.
Your Church School.....M., W., F.,	10:15 A.M.
	3:00 P.M.

*WMBI †WDLM

Youth Supplement





S. Maxwell Coder

Accent on Youth...

PRESENTING A NEW SECTION designed especially for the thousands of young people who read the *MOODY MONTHLY* is a privilege indeed. It is likewise a great responsibility, which leads us to take you into our confidence as to our objectives and hopes, from the very beginning.

The purpose of the *YOUTH SUPPLEMENT* is to provide as much help for Christian youth as the available space permits. A staff of leaders and teachers of young people stand ready to give you the benefit of their accumulated knowledge and experience. Articles from their pens will be at your disposal, as well as personal counsel in your problems.

You are cordially invited to write about any question which may be on your heart. Inquiries addressed to the editor of the *SUPPLEMENT* will be given personal replies after consultation with the member of the editorial staff handling the subject involved. Questions of general interest will be published, with answers prepared by the staff. Articles by other contributors who understand young people will add to the variety and interest of these pages.

Of course, we are counting on you to help us as well. What would you like to see in this new section of the *MONTHLY*? Making each issue better than the previous one is an objective you can enable us to achieve by sending in your suggestions. Furthermore, we know there are lots of good ideas being worked out by young people all over the country. Send them along. Your original ideas may become a blessing to countless societies. There is no limit to what your ministry can mean to others.

The *YOUTH SUPPLEMENT*, so young and eager to be of service, so desirous of taking its place as your friend and counselor, so determined to have a part

in the new and wonderful awakening God is granting to our generation, is sent forth in full confidence that you will tell us frankly how it can become all you would like it to be.

Christian young people have more to offer mankind than is dreamed of in the world's theories and philosophies. They face the prospect of making such a spiritual impact on the paganism of our day as to change the course of history and usher in a world-wide revival.

Followers of Christ have the last best hope of earth for what may otherwise be the beginning of the last worst days on earth. God grant that we may rise to the terrible need of our times. Young believers have already seen a heavenly vision. They have begun a triumphant march forward under the banner of the Captain of their salvation, of whom it is written, "Thou hast the dew of thy youth."

Our prayers rise with yours that you may, under God, accomplish greater things for Christ than any other generation has witnessed since the virile young Church of Paul's time rose up in its supernatural strength and turned the world upside down by the power of the Holy Spirit through the preaching of the gospel of the crucified and risen Saviour.

Sincerely yours in Him,

S. Maxwell Coder

EDITOR



Helen C. Rentschler

CHRISTIAN EVIDENCES

THE BIBLE AND SCIENCE

THE BIBLE AND SCIENCE

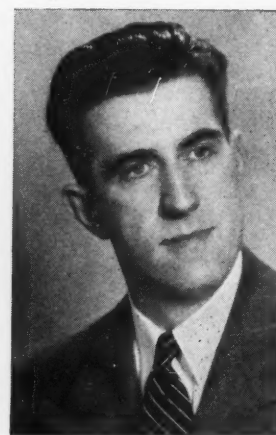
MUSIC, BIBLE STUDY



Wilbur M. Smith



Irwin A. Moon



F. Alton Everest



Wendell P. Loveless

Moody Monthly

A greatly used youth leader asks some pointed questions about the objectives of young people's meetings

YOUNG PEOPLE'S GROUPS everywhere are staggering around looking for another special speaker, or special program, or special something or other. What do they want? They do not know, but their primary objective is to take care of the thirty or forty-minute spot in their young people's hour each Sunday evening when somebody or some group is supposed to take over with the "program."

All of this is indicative of inherent weakness in the basic concepts of young people's work in the minds of those having this field of work as their chief responsibility.

The programs at young people's meetings run a more or less pattern course. They open with the singing of a hymn or two. There is prayer, either one formal prayer or several so-called sentence prayers. Then there may be some business to attend to, perhaps a Bible readers' quiz, and announcements about forthcoming parties and socials.

Now it is time for the "program." If the announcement the previous Sunday has been forceful enough, and if the pastor and people alike have promoted the meeting sufficiently, there may be a good crowd. The business of getting a crowd seems all important. After all, the meeting will be a good one if there is a crowd, and if the crowd is small, it will be a poor one. This seems to be the pattern of thought in many young people's meetings across the country.

The life and virility of such a work, then, depends largely upon arranging something more or less sensational for each Sunday night. This is not too hard, for a time at least. There can be sensa-

tional subjects, and tame treatments of these subjects.

Leaders have tried this sort of thing, and it worked, the first time, but afterward the going was a little harder. Perhaps the tame treatment of the sensational subject left some with a disappointed, let-down sort of feeling. So, after a Sunday or two, the leaders of the young people's meeting are back where they were when they started.

Then the young people get another idea. They will not have a sensational subject, but they will have a meeting entirely different from anything ever held in the church before. Perhaps it will be a meeting like the early Pilgrim fathers used to attend, or it may be a meeting in Burma or South America. The people turn out in great numbers to attend this one, and those who have planned the meeting are thrilled. It has been a good meeting, because the indispensable crowd was present. But next week, the whole thing is back to normal again, and the crowd is not there.

Does anybody besides the present writer know anything at all about young people's work like this? Has anybody else ever wondered what to do under such trying circumstances? Has anybody else ever wished for a crowd without having to advertise some freak of some sort as the basis of the appeal?

Clarence H. Benson, formerly a member of the faculty of Moody Bible Institute and now associated with the Evangelical Teacher Training Association, insists that Dwight L. Moody started what became the Institute because individual local churches were not at that time doing their jobs of training workers as they ought to be trained. Dr. Benson holds that each local church should go a long way in the matter of training its own workers.

Does somebody say, [Continued on page 402]

ARE PROGRAMS PRIMARY?

Warren Filkin

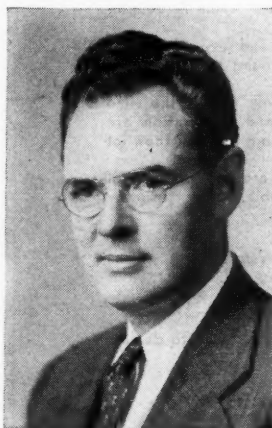
PROBLEMS OF YOUTH



Angelyn G. Dantuma

THE YOUTH SUPPLEMENT

CHRISTIAN ETHICS



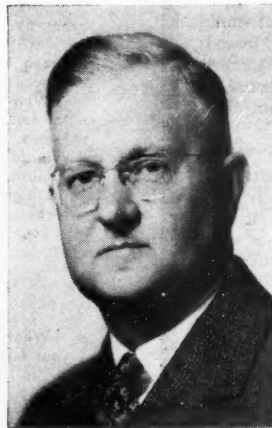
William Culbertson

BIBLE INTERPRETATION



Nathan J. Stone

BIBLE INTERPRETATION



Kenneth S. Wuest

METHODS AND TECHNIQUES



Warren Filkin

February, 1946

We ought so to live Christ as to compel others to think about Christ

399

for the CONFIRMATION of the FAITH

WILBUR M. SMITH

First of a series of
articles written to
strengthen the faith
of Christian youth

ANY WAR is a destructive thing. With those who initiate it, destruction is their purpose, whether it is expressed in concepts of cities, armies, fortresses, people or morale. If the objects determined upon for destruction are weak, inadequate, poorly constructed, or are left unprotected, or unguarded, they will soon be in the hands of the enemy. If they are strongly constructed, well-officered, powerfully guarded, they can be expected to beat off the attacks of the enemy, as in "the battle of Britain" the Royal Air Force successfully defended the homeland from a powerful attack of the German *Luftwaffe*, and saved the island from later invasion.

From the beginning there has been a constant war waged against the souls of men, especially against the faith men have in Christ and His redeeming work. It is to be expected that if the Christian faith condemns the world and worldliness, the world will fight against it. It is to be expected that if the Christian faith exalts and commands holiness of life, everything evil will contend against it. It is to be expected that if the Christian faith makes spiritual truth pre-eminent, a philosophy of materialism will attempt to crush it. It is to be expected that if salvation in Christ means self-control, yielding our members as instruments of righteousness, then the flesh will contest that sovereignty.

Satan in the wilderness sought desperately to turn the Saviour from the way of faith; he will never cease to seek to achieve the same paralyzing effect in us. The world hated Christ; He said it would hate us. The Jews rejected the Messiah and refused to acknowledge the evidences of His deity; men may be expected in any age stubbornly to deny Him likewise.

Again and again pagan rulers, brutal tyrants, leaders of false cults, haters of God have tortured and put to death those who boldly witnessed to Christ as Son of God; nothing has happened to alter that, for any assured length of time.

The forces warring against the Christian faith are many and powerful, and often amazingly subtle. Any philosophy which insists on a materialistic view of the world, denying spiritual realities; that limits every event by the laws of nature, and refuses to recognize the possibility of the supernatural; that places man at the summit of all existence, and

denies a personal God, is at war with the Christian faith.

All ethical systems that are determined by the will of fallen man, that make pleasure the goal of life, that enthrone self and self-love, that mock at mercy, goodness and compassion, are at war with those who have received Christ as Lord.

All religions that recognize anyone as worthy of worship but the only true and living God, and Jesus Christ whom He

has sent, must and will attempt to destroy the idea of any pre-eminence in the Christian faith.

Any social theories that make the first loyalty of man to be to the State will wage war on our faith which makes God to be our supreme Ruler. Rationalism will ridicule the faith; atheistic professors will attempt to turn men from Christ. The increasingly wonderful discoveries

[Continued on page 402]

THE CHALLENGE OF YOUTH

By Will H. Houghton

Yes, indeed, the word "challenge" has been greatly overworked. Every time a middle-aged speaker faces young people, he is tempted to use the word and the phrase, for ours is an age of trite slogans and platitudinous phrases.

The trouble is there are few synonyms for some of our current words. For instance, the word "blessing" as Christians use it. How hackneyed it becomes! And yet with what word would you displace it?

So it is with "challenge." There is a clarion call repeated in the ears of each new generation. "How long halt ye between two opinions?" Elijah phrased it, while Moses called out, "Who is on the Lord's side?"

It may be by way of amplification, certainly by way of illumination, our Lord said, "He that is not with me is against me."

Choose! Decide! Stand up and be counted! The Christian life is right for others. Then it's right for you.

You are mentally convinced of the character and claims of Christ? Well, speak up and say so!

There is one thing we learned out of our recent war experiences. There are times when neutrality is an impossibility. When your nation is at war, you are at war. Neutrality then is treachery. Only the coward or the traitor talks about remaining neutral when his country has declared itself.

It's too late in the conflict between good and evil, right and wrong, Christ and Antichrist, for an informed young person to take a position of compromise.

Who is on the Lord's side? Are you? Well, now is the time to declare yourself. In this realm decision and declaration are joined. If you believe in Christ, let your young friends know of your faith.

Surely you are not ashamed of Jesus. Men are not ashamed of the high and noble, but of the sordid and ignoble. And He is the highest and holiest of all.

Your grandparents used to sing:

*"Ashamed of Jesus! that dear Friend,
On whom my hopes of heaven depend?
No! when I blush be this my shame,
That I no more revere His name."*

What a privilege to know Him! And what a challenge to declare your faith!

New Gospel Music

IT IS DIFFICULT to imagine any young people's activities without music and song, particularly the fellowship and service of Christian youth.

In this first edition of the YOUTH SUPPLEMENT, a new song, heretofore unpublished, is presented, dedicated to Christian youth everywhere.

It is planned to reproduce a new song or gospel chorus each month, and thus help to "keep 'em singing."

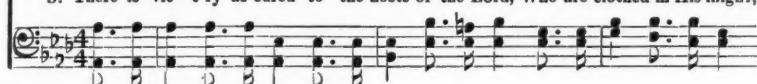
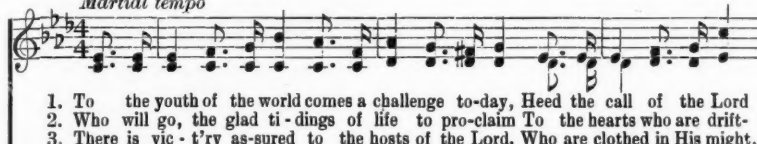
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Dedicated to Christian Youth

AVIS B. CHRISTIANSEN
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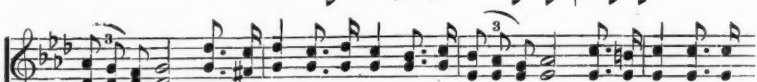
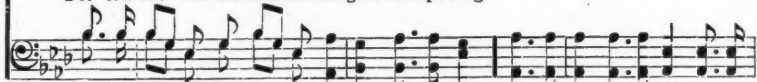
and en-list for the fray; Precious souls in the dark-ness of sin may be lost,
ing in sor-row and shame? He is wait-ing your an-swer—O what will it be?
and up-held by His Word; Tho' the bat-tle be fierce, and the en-e-my strong,



CHORUS



Then to arms, valiant soldiers, and count not the cost.
Heed His cry! Here am I, bless-ed Mas-ter, send me. Will you fight for the right in God's
Fol-low on! At the dawn comes the glad triumph song.



ar-my of youth? Will you go in His might with the gospel of truth? Lo, the har-vest is



white, but the reap-ers so few; Heed the call! Give your all! He is count-ing on you.



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• Write for free copies of this chorus to YOUTH SUPPLEMENT, MOODY MONTHLY, 153 Institute Place, Chicago 10, Ill.

February, 1946

Salvation may come quietly, but we cannot remain quiet about it

YOUTH in the NEWS

"Vit-Em-In" Bible clubs in Mason City, Iowa, are inviting 'em in for Bible study, from the highways and hedges, demonstrating that Luke 14:23 is still the divinely appointed means of building the Church of Jesus Christ.

The charges that the [Youth for Christ] meetings are characterized by lack of dignity and a lot of "froth and feathers" can be answered by the fact that when John Wesley began preaching and Methodism was born, he preached from the tombstone of his father; and when the Salvation Army began its triumphant march around the world; it was to the tunes of tambourines and drums. The fact that parents were recently asking prayers for godless youth, while now an enthusiastic, consecrated youth is making the plea, "Pray for the older people!" measures in a flash the revolution that this nation is undergoing.—*The Northwestern Pilot*.

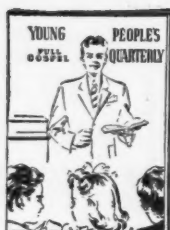
I am an old man and have seen many things. I saw the rise and fall of the Student Volunteer movement. I saw it break on the personal ambitions of men. I saw the great tidal wave of Sunday school interest culminate in massed assemblies that taxed the capacity of the largest halls in the nation. It broke on the same rock. My experience has been that only as leadership comes to know the fine art of humility can any movement of a Christian character go over. Youth for Christ will be invulnerable and accomplish the seemingly impossible if only those in charge shall first know the meaning of Pentecost, and then go out, humble as was their Master, who washed the feet of His disciples.

Humility, consecration, genuineness, together with a Christ-centered gospel, preached with courage and yet tenderness, will spell achievement in this movement that may save the nation from chaos and the world from ruin.

—Robert P. Shuler,
in *The Methodist Challenge*.

Young people in Wisconsin recently launched a program of youth evangelism by spending a week of preparation. Instead of talking and passing resolutions, they went out by twos to call on other young people not connected with any church. Keynote message to the visitation groups: "If Christianity means much to an individual, he will be anxious to tell others about it."

A writer in *The Free Methodist*, referring to the great need for ministers in many states today, said of the seminary he had attended: "There were few young men released from military service to



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Richard A. Elvee, Pastor

prepare themselves for the Christian ministry. I saw the classes of that seminary decrease in number from the thirties to three and five members . . . What has the church to offer the returning serviceman? Only a hard-scrabble circuit, an old-fashioned parsonage furnished with second-hand furniture, a salary which must be stretched to cover the needs, a second-hand car and many bumpy miles to travel? Well, that may be in the contract, but it's only part of it. The church offers you the biggest job in the world, no matter how small the circuit; it offers you a spiritual and sympathetic fellowship; it offers you a channel through which to serve a needy world; it offers rewards which are priceless—souls, character and eternal rewards. The only hope of the postwar world is in a revival of old-fashioned religion, and a revival of religion depends on you."

Some months ago, the charge was widely circulated that the evangelistic campaign known as "Youth for Christ" was actually a cloak to cover the efforts of a group of fascist-minded businessmen to capture the mind of American young people for their own purposes. No evidence was offered to support the charge and it fell of its own weight. . . . Youth for Christ is a streamlined expression of a traditionally conservative type of revivalism. . . . Name calling by groups which have their own axes to grind should be dismissed as the unpleasant business it is.

—The Christian Century.

One day some men gave an old hog some liquor. It made her drunk, and of course she entertained them for a while. The next day they tried it again, but she turned over the trough in disgust and ran off to the other end of the pen, still grunting her protests. If an old hog knows better than to take a second drink, then surely Free Methodist youth ought to stay clear of it.

—The Free Methodist.

Life insurance statistics prove that the life of one thousand smokers averages seven years less than that of one thousand non-smokers. This means the loss of seven years' premiums and the settlement of death claims seven years before they should be properly due.

—The Narcotic Review.

Young people in England, after discussion of the question, "Are Creeds Really Necessary?" concluded that "creeds, far from being dull, academic statements divorced from real life, were hammered out by men and women struggling to preserve their beliefs from the distortions of their enemies and opponents."

What happens to congregations and even to presbyteries when there are no longer any young people to carry on the tradition and infuse new life blood into the church has been illustrated by the sad and unwelcome task that confronts our presbytery, that of dissolving three congregations . . . The reason for the forthcoming dissolution is given that they have no young people to carry on their work. Young people have a larger importance to the very life of the church in the program of Christ than they dream of.

—Christian Union Herald

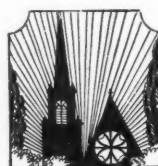
Are Programs Primary?

[Continued from page 399]

"Well! Is that what this writer is driving at! We would have him to know that we have training classes in our church. They meet at the Sunday school hour and have already trained a number of prospective teachers." Or the classes may be held at some other time, and immediately the self-satisfied worker says his church has training enough.

The question now is, Should there not be some way to transform the run-down, low-pressure young people's organizations, which have as their main purpose a crowd on Sunday nights, into a real training school in which young people learn skill and subject matter that will help make them better Christians and better Christian workers? Further, should there not be enough practical work within the total program of each local church to give all of the young people actual experience in witnessing for Christ—within the confines of the church buildings, and outside the confines of the buildings of the local church, in county homes, jails, missions, hospitals, and other places?

Next month Dr. Filkin will discuss further the problems he has raised in this issue.—Editor.



For the Confirmation of the Faith

[Continued from page 400]

of science often dull our ears for hearing the voice of God; the cares of this world too easily choke out the Word of God.

When a nation is under attack, and even before, if it knows an enemy is planning an assault, it will enlarge its fighting forces, strengthen its defenses, increase the efficiency of its weapons, and by every possible means gird itself for successfully defeating those who would destroy it, or render it impotent. That is what we as Christians should be doing in this day of fierce struggle for the faith, between naturalism and supernaturalism, between king flesh and king spirit, between those who believe in God's redeeming grace and those who deny the very fact of God.

If there are powerful forces today striking at the foundations of our faith, seeking to turn many away from it; winds of false doctrine that would tear us from faith in Christ; men who seek to shipwreck the faith of others, then what we need to do is to engage in making that faith more sure, establishing it more firmly than ever in the hearts of Christians.

This is what Paul was speaking of when he said he was engaged "in the defense and confirmation of the gospel"

Moody Monthly

(Phil. 1:7). He was defending it from those who were attacking our faith; he was confirming or establishing it more firmly than ever, in the hearts of those who believed.

So the same apostle admonishes us to be "rooted and builded up in him, and established in your faith" (Col. 2:7, R. V.). The word Paul uses is, in its verbal form, *bebaioo*, which Liddell and Scott tell us means, to establish, make valid, secure one the possession of, establish for oneself, confirm, determine, show itself positively, give assurance of.

Let us never in an arrogant way, with haughty tones, say, "If one truly has faith, one will not depart from the faith." Paul did not so say. Interpret them as we will, his warnings declare some have "made shipwreck concerning the faith" (I Tim. 1:19); "some shall fall away from the faith" (I Tim. 4:1); some "have been led astray from the faith" (I Tim. 6:10); others "have erred concerning the faith" (6:21); while others were able to "overthrow the faith of some" (II Tim. 2:18).

Only this week came a letter to my desk from a well-known officer in a Christian group, famous for its unswerving loyalty to Christ, telling me that one of his colleagues, a mature man, after one year of study at Columbia University recently, had lost all confidence in any supernatural truth. This is going on everywhere. Such tragedies can be counted in the thousands.

This part of our new YOUTH SUPPLEMENT will, by the grace of God, be devoted to presenting experiences, the facts of science, the testimonies of men, the discoveries of archaeologists, the fulfillments of prophecy, and the corroborations of history. These will reconfirm us in our holy faith, strengthen our confidence in the truths we confess, and establish us more firmly than ever. Thus we may, with an undented shield of faith, quench the fiery darts of the wicked one, and "hold fast the beginning of our confidence firm unto the end" (Heb. 3:14).



Bible Marriages

1. Who wore the first bridal veil?
2. What was the first wedding present?
3. What great man married an Ethiopian?
4. What husband gave his wife the only name she had?
5. Who worked seven years to win his bride?
6. Who married the daughter of an Egyptian priest?
7. Who married again when he was past one hundred?
8. What wealthy Jew wed a poor Gentile widow?
9. What journey of six young women ended in a wedding?
10. What wedding took place at an angel's bidding?

Answers to quiz on Bible Marriages:

- (1) Gen. 24:65 (2) Gen. 24:22 (3) Num. 12:1 (4) Gen. 3:20 (5) Gen. 29:20 (6) Gen. 41:45 (7) Gen. 17:17; 23:1, 2; 25:1 (8) Ruth 4:9, 10 (9) I Sam. 25:42 (10) Matt. 1:24.

February, 1946

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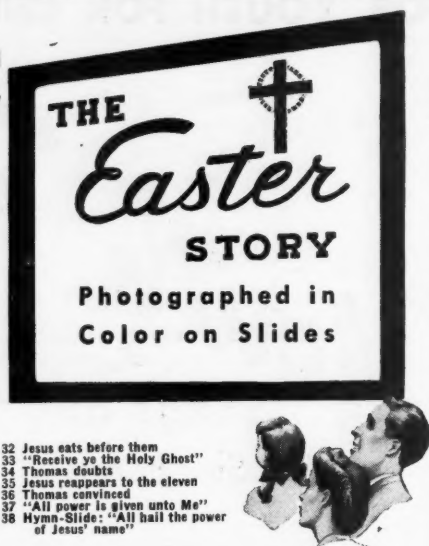
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- 2 "The Light of the World"
- 3 Calvary on Good Friday
- 4 Hymn-Slide: "In the Cross of Christ I Glory"
- 5 Easter morning at the grave
- 6 Women approach the grave
- 7 "... stone was rolled away"
- 8 "He is risen"
- 9 Mary Magdalene tells Peter and John
- 10 Peter and John run to the tomb
- 11 Peter and John view the grave linens
- 12 Peter and John return home
- 13 "They have taken away my lord"
- 14 "Why weepest thou?"
- 15 "Master"
- 16 "Touch Me not"
- 17 "All hail"
- 18 Disciples "... believed them not"
- 19 Guards report to the priests
- 20 Guards bribed
- 21 Two disciples go to Emmaus
- 22 Jesus joins them
- 23 "What things?"
- 24 Jesus explains prophecies
- 25 "Abide with Me"
- 26 Jesus breaks the bread
- 27 "Did not our heart burn?"
- 28 The two join the ten
- 29 Hymn-Slide: "Christ, the Lord, is risen today"
- 30 "Peace be unto you"
- 31 "Behold My hands and feet"



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THE IDEAL BOY

The question was recently asked of young women students at the Moody Bible Institute, "What do you look for in a Christian young man?" Replied one of the first-term girls:

"I like to believe that the age of chivalry is not dead—that Christian mothers are raising their sons to love, honor and respect women.

"I'm glad I'm a Christian, and can look forward to God's choice for my mate; and while I've never submitted this order to my Lord, here is my idea of the ideal boy:

"He loves the Lord with his whole heart, and is a servant of mankind for Jesus' sake. He is quiet and serious by nature, but possessed of a gratifying sense of humor. Nobility of character and gentleness of spirit mark him as a man of God.

"He is an aggressive person, not slothful in business; fervent in spirit, serving the Lord.

"Because he loves his fellow men he is always friendly and courteous. His manners, above reproach. His conversation, such as becomes a son of the King. He is patient, kind, and forgiving, willing to acknowledge his own shortcomings rather than to judge another's.

"I'll be a busy helpmate—when I find him—for I'll be everlastingly patching his clothes, especially the knees of his trousers!"

THE IDEAL GIRL

When young men were asked, "What do you look for in a Christian young woman?" one student replied:

"Assembling the following thoughts was not an easy job, but I believe that they cover almost everything anyway. I look for a girl who:

- "1. Seeks God's will first.
- "2. Has associates that I like.
- "3. Is liked by my associates.
- "4. Will give me the benefit of a doubt.
- "5. Is neat and orderly in her appearance as well as in her work.
- "6. Is practical.
- "7. Is thoughtful about small things.
- "8. Is a deep thinker, not just a silly talker.
- "9. Manages her spare time wisely, such as in athletics.
- "10. Is tactful.
- "11. Is not agreeable at the expense of righteousness."

Wrote another boy student: "The worst predicament possible for me would be an unhappy marriage. Therefore, take away the nagging neurotic, the giggling no-account, the gossiping gadabout, the spendthrift socialite, or the painted plutocrat—a mixture of artificialities which leave me in doubt as to where the humbug ends and the woman begins.

"Give me a strong, sound, sociable, serious, sensible servant of our Saviour, burdened for souls and selected for the same field of service as I.

"Give me a champion cook, a child-cherishing, cheerful, chary, charming, capable, compassionate companion, and I'm certain of continual contentment."—The Moody Student

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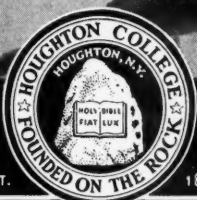
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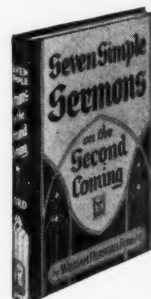
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